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Terminlogy of Hadith
And Methodologyof Muhadetheen

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Introduction

The material of this book is mean to be a stucy course for the American Open University. It was put together with the aid of the curriculum books in the two subjects of Mustalah of hadith and methodology of Muhadetheen. In that, I am indebted to Dr Mohamed Luqman Al-salafi, and Dr Mahmoud Altahhan.

The subject is extremely important to students of Ilm (طلاب العلم), as the Hadith of the Prophet ﷺ is the second source of Islamic Shriat. It explanes, specifies, clarifies Quran. It is paramount for students of shariat to be familiar with the science of Mustalah and the methodology which Muhadetheen used to establish such great science, which is unique to the Isamic science.

May Allah swt accept this work as sincere and correct.

Dr Tariq Abdelhaleem
Ramadan 1st, 1424
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Section One

Terminology of Hadith

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2. Muslim

b. Al-Sunnan السنن

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1. Al-Termizi
2. Abi Dawood
3. Al-Newsaie
4. Ibn Maja

c. Books (Musannafat) المصنفات

The book contains the sayings of the companions and the followers as well as the Hadith. It is normally indexed on the chapters of Fiqh

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3. Book of Abdel-Razaq
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The author collects all Hadith that meets the same criteria which the original book used, although the original did not mention.

1. Al-Hakim Elaboration (Mustadrak) مستدرك الحاكم

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The author states the Hadith of an original book but uses different chain of narration. The new chain

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a. Muwataa Malik.

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1. Masaaneed: **المسانيد**

where all Hadith which were narrated by one Companion is collected together.

1. Musnad Ahmad
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2. Limbs of Hadith (Al-Atraaf) **الأطراف**

Only part of the Hadith text is mentioned (just to mark it) and then concentrate on the chain of narration.

a. Tuhfat Al-Ashraf – Al-Mizie

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Indexed on the first letter of the Hadith

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Where the author collects the Hadith which one original book has added more than other originals;

a. Benefits of the chooser; on the extras of Al-Baihaqi in Al-Sunnan

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Where the author takes the Hadith of an Imam and states the original book where his Hadith where mentioned.

1. Evaluation of the Muhazab of Al-Shirazi – by Al-Hazmi

8th Type: Parts of Hadith أجزاء الحديث

It is either:

- The Hadith that is related to one Companion
- Or the Hadith that deals with one subject such as lifting hands in prayers (by al-bukhari)

9th Type: Program Books (Shaiks books) كتب الشيوخ

These are named programs as they state in such books the Hadith narrated through one person of the chain – mostly their shaik.

10th Type: Weaknesses Books العـلل

Where the author collects the Hadith which have some doubts in its text (Matn) or its chain (sanad)

- The weaknesses by Imam Ahmad Ibn Hanbal.

Accepted Hadith

Al-Sahih[1] الصحيح

Al-Sahih Hadith is the hadith that is connected by a chain of reporters[1] to the Prophet ﷺ through the trustworthy[2] and precise[3] reporters, without irregularities[4] or weaknesses[5]

ما اتصل سنده إلى منتهاه بنقل العدل الضابط بدون شذوذ أو علة

1. Chain of Reporters: are those men who narrated the Hadith starting with the Compoanion down to the person who delivered it to the scholar of Hadith to document in a book.
2. Trustworthy:
3. Precise:
4. Irregularity **الشذوذ** means: that the reporter did not contradict another, more famous/precise reporter.
5. Weakness **العلة** means: that there is a hidden reason that might make it incorrect. This avoids the four types of Weakness; Al-Mursal (*hurried*), Al-Mudel (*Pereplexed*), Al-Munqati (*Broken*) and Al-Shath (*Irrigular*).

Sahih (on its own) الصحيح لذاته

Example:

Al-Boukhari said Hadathana (told us) Abdul Allah Ibn Yousuf (trustworthy precise) said Malik (The most trustworthy and precise) told us, An Ibn Shihab Al-Zouhari (the most trustworthy and precies) An SalimIbn Abdul _llah (Trustworthy and precise) An his father (companion): that the Prophet ﷺ passes by a man of Al-Ansar that was talking to a brother

[1] Al-Tahhan 33, Al-Taqyeed Wal-Iedah 20, Al-Ba'aeth Al-Hatheeth 32. Tadreeb Al-Rawi V1 p63

of his about shy. the Prophet ﷺ said: leave him, as shyness is of Emaan"

أخرج البخاري في كتاب الإيمان "حدثنا عبد الله بن يوسف قال أخبرنا مالك عن بن شهاب عن سالم بن عبد الله عن أبيه قال مرّ رسول الله صلى الله عليه وسلم برجل من الأنصار وهو يعظ أخاه في الحياء فقال رسول الله صلى الله عليه وسلم: دعه فإن الحياء من الإيمان"

The An-Ana **العنعنة** of Malik is accepted as all the reporters before him does not known to do Tadlees (pretension of hearing).

Sahih Li-Gairihi[2] (for others لغيره)

Where the chain has the six conditions except that one of the reporter is only trustworthy, but not up to the level of being precise (as Hasan), but was also transmitted through other Sahih chains, which made this chain correct.

Example:

Al-Termedhi that Mohammed Ibn Amro, An Abi salama An Abi Hurayra, that (Ann) the prophet ﷺ said: If I would not be hard on my Ummah, I would make the use of the (Suwak) obligatory".

روى الترمذي "حدثنا أبي كريب عن محمد بن عمرو عن أبي سلمة عن إبي هريرة قال: قال رسول الله صلى الله عليه وسلم: لولاأن أشق على أمتى لأمرتهم بالسواك"

Ibn Al-salah said that Mohammed Ibn Amro Ibn Alqama **علقمة** is well known in being trustworthy and Good, but he was not known as precise in keeping the Hadith (as he hears it). But as the Hadith was reported through other chains that are all correct, this chain is

[2] Tadreeb Al-Rawi v1 p67, Al-tahhan 45

lifted to the Sahih level as we know that he was not un-precise in this report of the Hadith".

Al-Hasan[3] الحسن

Al-Hasan Li-thatehi (on its own لذاته):

It has more than one definition, however the one that is more descriptive of it is "Where the chain has the five conditions except that one of the reporters is only trustworthy, but not up to the level of being of high precision (Ibn Hajar). AL-Khatabi said "it is the Hadith where reporters are known and famous, and its source is known".

Example:

Al-Termedhi: Hadathana Qutayba, Hadathana Jafar Ibn Suliman Al-Dabie, An Abi Imran Al-Gawni An Abi Bakr Ibn Abi Mosa Al-Ashari said: I heard my father (Abu Mosa Al-Ashari), in the war zone, that he heard the prophet ﷺ saying: Doors of Paradise are under the shadow of swards" Al-Termedhi said: Hasan Gharib.

روى الترمذى: "حدثنا قتيبة حدثنا جعفر بن سليمان الضبيعي عن أبي عمران الجوني عن أبي بكر بن أبي موسى الأشعري قال: سمعت أبي بحضرة العدو يقول: قال رسول الله صلى الله عليه وسلم: إن أبواب الجنة تحت ظلال السيوف"

Hasan as all the men of the chain are trustworthy and precise except Jafar Ibn Suliman Al-Dabie, he was trustworthy but was not precise, and he has some Shiat inclination.

Gharib as Jafar Ibn Suliman Al-Dabie is the only one who transmitted it to Al-Termidhi.

[3] Tadreeb Al-Rawi v1 p152

Hasan Li-Ghairihi[4] (for other لغيره)

Example:

A Hadith that is Dai'f, but not because of a reporter is a liar or a crock Al-Termithi, and said it's a Hasan reported through Shouba An عاصم A'asem Ibn Ubaidullah An Abdullah Ibn A'amer Ibn Rabiea An his father Ann (that) a woman from Fizara (a tribe) married (a man) with a dowry of a pear of shoes, so the prophet ﷺ said: would you take a pair of shoe for yourself, she said: yes. So, he ﷺ allowed it".

روى الترمذي في باب النكاح: ثنا محمد بن بشار ثنا يحي بن سعيد وعبد الرحمن بن مهدي ومحمد بن جعفر قالوا ثنا شعبة عن عاصم بن عبيد الله قال سمعت عبد الله بن عامر بن ربيعة عن أبيه عن إمرأة من بني فزارة تزوّجت على نعلين فقال رسول الله ﷺ أرضيت من نفسك ومالك بنعلين قالت نعم قال فأجازه. قال الترمذي حديث حسن صحيح، قال يحي بن معين: عاصم حديثه ليس بحجة، وقال البخاري: منكر الحديث، ولكن الحديث روى عن عمر وأبي هريرة وسهل بن سعد وأبي سعيد وأنس وعائشة وجابر وأبي حدرد الأسلمي، فحسنه الترمذي لتعدد طرقه.

A'asem Ibn Ubaidullah is accused of bad memory, Yahia Ibn Saed said: His Hadith should not be taken as evidence, but Al-Termithi made this Hasan as it was reported – in other words – through Omar, Abi Hurayra, Aisha and Abi Hadrad and others.

Mukhtalif Al-Hadith مختلف الحديث

In Some Riwayah of hadith, words might seem to have conflicting meaning, such as:

1. "The adulterous does not commit adultery while he is a believer (Mu'men)"
2. "Whoever said that there is no God but Allah, he shall enter paradise."

And:

[4] Al-Tahhan 51, see Al-Baith Al-Hatheeth P47 for definition of Hassn according to Al-Termizie.

1. “There is no Contagiousness عدوى, nor there is superstition طيرة ” AlBoukhari,Muslim
2. “Escape from the infected person like you escape from a lion” Al-boukhari

In the above examples, each hadith sahih has a viable meaning on its own. In the first example; Hadith #1 refers to an adulterous sinner not to a Kafir. Ahlul Sunnah believs that sins are not Kufr. In Hadith #2, The Prophet pbuh refers to the limit between Islam and Kufr which is the understanding and announcing of the testimony. So, the two hadiths have different boundries. In Hadith #1 of the second set, the prophet pbuh explains that no event can take place without the permission of Allah ﷻ, contrary to what some people claim that the chain of causality is the real vehicle beyond all events. However, as the chain of causality does exist and work within and by the Will of Allah ﷻ Muslims should be caucious and take all necessary procutions to prevent sickness or any other bad incidents. It simply states that the chain of causality does not work in isolation from the Will of Allah ﷻ.

The most famous book written in this subject is “Explanation of Mukhtalef Al-Hadith” of Ibn Qutaiba تأويل مختلف الحديث لإبن قتيبة **However, Ibn Khuzaima said: “there are no two Hadith Sahih that have any conflicting meaning, if any one knows such as case, let him bring it to me and I will explain both in the right way”.**[5]

Abrogated Hadith: الحديث المنسوخ

Abrogation of Hadith means that it was elevated for another Hadith to rule. Scholars know the abrogation by several methods such as:

Explicit saying of the Prophet ﷺ: Hadith Buraida بريدة that the Prophet ﷺ said: I used to forbid you from visiting the graves, now you can visit it as it is a reminder of the hereafter” "كنت نهيتكم عن زيارة القبور فزوروها فإنها تذكر الآخرة Muslim.

[5] Al-Taqyeed Wal-Iedah p285

1. **Explanation of a Companion**: Jaber Ibn Abdellah said: The latest of the Prophet’s instructions was not to make Wadu from whatever was cooked (cured by fire)” *كان آخر الأمرين من رسول الله صلى الله عليه وسلم ترك الوضوء مما مسّت النار*

In Sunnan books of AlNesaie, Ibn Maja and Ahmad **النسائي و ابن ماجة وأحمد**

Reasons of Abrogation: Scholars of Fiqh stated that

Al-Mutawater المتواتر

The Mutawater is a Hadith that was reported to us by a number of people that is large enough to be sure they would not agree on lying, in all the levels of chain. It can be Mutawater by the text, or Mutawater by the meaning.

Example:

Mutawater by text: Hadathna Abu Al-waleed said, Hadathna Shuba An Jamie Ibn Shadad Ann A’amer Ibn Abdellah Ibn AlZubair An his father said that The Prophet ﷺ said “Who ever lies on me will get his chair in hell fire”

قال رسول الله ﷺ من كذب علي متعمدا فليتبوأ مقعده من النار

was narrated by over 70 companions.

Example: Mutawater by meaning: such as the act of lifting the hands in prayers, was reported in over 100 Hadith but all not meant to report that specific incident.

Consensus is that the Mutawater proves the unshakable theoretical knowledge of its subject.

Al-A’ahad (Single) الآحاد

The Hadith that was not reported by a number of people enough to be a Mutawater. Scholrs divide Hadith Al-A’ahad into three categories. Opinions of

Scholars are divided in regards to what it proves. However, the majority (Jumhour) of the scholars said that it depends on the chain of the reporters rather than the number of them. If the chain is accepted, then the Hadith is Sahih and it proves unshakable fact.

The Famousالمشهور (Al-Mashour) :

Hadith that was reported by over two reporters, not necessarily in the first layer (companions) is considered Mashour (Famous).

Example:

Al-Bukhari Hadathna Ismaiel Ibn Abi Uowais اسماعيل ابن أبي أويس said Hadathni Malik An Hisham Ibn Urwa An his father An Abdullah Ibn Amro Ibn Abi Al'aas said" I heard the prophet ﷺ saying that Allah Does not remove knowledge by extracting it out of peoples brains but He takes it away by taking away the scholars until no scholar is left, then people will take an ignorant for a scholar/leader, and they ask them (about Deen). The ignorant gives Fatwa with no real knowledge, so they go astray and they make the people go astray too".

حدثنا إسماعيل بن أبي أويس قال حدثني مالك عن هشام بن عروة عن أبيه عن عبد الله بن عمرو بن العاص قال
سمعت رسول الله صلى الله عليه وسلم يقول إن الله لا يقبض العلم انتزاعا ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالما اتخذ الناس رءوسا جهالا فسئلوا فأفتوا بغير علم فضلوا وأضلوا

However, the Mashhour can be Sahih or Daif depending on the reporters.

Al-Aziz العزيز

Hadith that was reported by at least two in each level of the chain is considered Aziz.

Example:

Al-bukhari An Abi Huraira that the Prophet ﷺ said: "no one of you will be a Momen unless he loves me more than he loves his father, his son and every body else". Two companions, two successors and two followers reported it.

Al-Ghareeb (Strange) الغريب:

Hadith that was reported through only one Companion and one follower.

Example:

Hadith narrated in Muslim by Omar Ibn Al-Khatab "Actions only by Intentions", was only reported by Omar, An Alqama, An Mohamed Ibn Ibrahim Al-Taimie An Yahia Ibn Said, and from Yahia was reported by Sufian and Al-Laith Ibn Saad, and it's Sahih.

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر، قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

However, there conditions to accept the A'ahad Hadith:

1. the reporters is an adult **البلوغ** when he heard it
2. to be a Muslim **الإسلام**
3. to be trustworthy **العدالة** which means that he does not commit Major sins, and also does not fall into some minor sis that can make him less than trustworthy, such as eating in the street while walking.
4. Precision **الضبط**: which means the reporter can convey what he heard exactly as was said.

However, there is another meaning of Being Ghareeb (strange) which is when the Hadith has a strange word that is not known

to common people such as the Hadith of the Prophet ﷺ: "the naighbour deserves his own 'saqab'", the word 'saqab' is known to the arabs as the adjacent thing. However, great Imams can only track this science.

<u>Rejected Hadith</u>

First: Rejected Because of Drop (missing Link) in Isnad

Drop in Isnad can be either one of Two Types:

1. **<u>Obvious Drop</u>: can be recognized only by those who possess knowledge in Hadith science. It is four kinds:**

   a) Al-Mu'aalaq (hanged) **المعلق**
   b) Al-Mursal (sent/hurried) **المرسل**
   c) Al-Mu'del (perplexed) **المعضل**
   d) Al-Munqati (cut/broken) **المنقطع**

2. **<u>Hidden Drop</u>: can only be known to scholars of Hadith.**

   a) Al-Mudales (Concealed) **المدلس**
   b) Hidden Morsal **المرسل الخفي**

Obvios Drop

Al-Mu'aalaq المعلق (hanged): Where:

- all Isnad is dropped, as in: The prophet ﷺ said"…".
- Only the top of the Isnad (the companion only or with the successor) is mentioned and the rest is dropped, as they say" An Omar Ibn Al-Khatab said that the prophet ﷺ said:"…".

Example: Al-Bukhary said "Abi Mosa Al-Ashari said that the prophet ﷺ covered his knees when Osman entered his room".

قال حماد وحدثنا عاصم الأحول وعلي بن الحكم سمعا أبا عثمان يحدث عن أبي موسى بنحوه وزاد فيه عاصم أن النبي صلى الله عليه وسلم كان قاعدا في مكان فيه ماء قد انكشف عن ركبتيه أو ركبته فلما دخل عثمان غطاها

In this Hadith, Al-Bukhary only mentioned the companion in the Isnad (Abu Mosa Al-Ashari).

In general, the Mu'aalaq Hadith is rejected, as Isnad is not complete. But if the Mu'aalaq is mentioned in one of the two Sahih books of Bukhary and/or Muslim, then we have to look at the Isnad, if the Imam used the word "said", or "told" or.. the like it is then a strong word which indicates that he is sure that the companion heard it from the prophet ﷺ. If he related the Hadith with a weaker word such as: "it was said, or it was mentioned.." then we deal with the Hadith in the same manner we deal with any other Mu'aalaq, as it indicates that the Imam is not sure of its correctness.

Al-Mursal المرسل (hurried):

Where the Isnad is dropped from between the Follower to the Prophet ﷺ, or, in other words, the follower has sent it or hurried with it to the prophet ﷺ

Example:

Muslim:"Hadathani Mohamed Ibn Rafi, Hadathana Hujain, hadathana Al-Laith , An Aqeel, An Ubn Shihab, An Saied Ibn Al-

musayeb that the prophet ﷺ has forbidden from the "Muzabana" trading"[6]

عقيل عن بن وحدثني محمد بن رافع حدثنا حجين بن المثنى حدثنا الليث عن شهاب عن سعيد بن المسيب أن رسول الله صلى الله عليه وسلم نهى عن بيع المزابنة والمحاقلة

This type of Hadith is rejected, as the Isnad is not complete. However, we notice that the drop in Isnad is very special, as the follower referrs to the prophet ﷺ. In this case, the name of the dropped companion does not count, as all of the companions are equally trustworthy.

Rulings on the Mursal:

1. Ruling of the majority of scholars: weak and rejected.
2. Ahmad, Abu Hanifa and Malik ruled that it could be accepted on the condition that it was sent through a trustworthy successor. The successor has to meet the followinmg criteria:

a. He has to be an old successor.
b. The person whom he sent from is a trustworthy reporter.
c. Other trustworthy precise scholars did not contradict him in that Hadith.
d. It either be reported through another Mursal way, or agrees with a fatwa of a companion, or fatwa of a famous scholars.

[6] Muzabana trading is when owner of a date-palms sells the date early before it shows on the tree and agree with the buyer on a specific quanitity, which he expects that the palm will give. If the palm gives less than the specified quantity, he adds whatever difference. If the palm gives more he takes the difference

Al-Mu'del المعضل (Perplexed)

Perplexed is where two or more consecutive reporters was dropped from the Isnad, no matter where they might be on the chain.

Example:

Mu'del & Mua'alaq: Malik: I was informed that the Prophet ﷺ has left inherentence for the Grand mother. Al-Muwata

Example:

Al-Hakem reported that Al-anubi **القعنبي** *, An Malik, that he was informed hatAbu Huraiyra said that the prophet ﷺ said that the slave has the right to get food and cloth in good faith, and not to be asked to do what he can not carry out".*

مالك أنه بلغه أن أبا هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وآله وسلم للملوك طعامه وكسوته ولا يكلف إلا ما يطيق)

This Hadith, with this Isnad is perplexed by Malik (Malik is the one who hurried to Abi Huraiyra) as two of his Isnad where dropped. Scholars found out which two as the same text was reported through another Isnad, not in the Muwata of Malik, that "Malik, An Mohamad Ibn Aglan, An his father Aglan". So, Mohamed and his father were the reason why this Isnad is considered perplexed.

The Perplexed is a rejected Hadith. It is considered worse than the hurried and the hanged.

We have to notice that the Mu'del can be Mu'alaq if the two reporters whom the person dropped were in the start of the chain of the Isnad of the Hadith.

Al-Munqati* المنقطع *(broken):

The Broken is a Hadith with Isnad that is not continuous, no matter where the broken link happens. This type of Hadith is rejected and weak.

Considering this definition, we notice that the three previous types of missing links (Mursal, Mu'del, Mu'aalaq) are included in it. However, scholars of later time (Lhalaf) perseived it as Hadith with a broken link, on the condition that it is not one of the three mentioned types.

Example:

Abd Elrazek informed, An Al-Thawri, An Abi Is-haq, An Zaid Ibn Yathie **يثيع**, *An Huzaifa elevated (to the prophet ﷺ): if you gave it (Khilafa) to Abi Bakr, he is then the strong and the trustworthy".*

حدثنا أبو النضر محمد بن محمد بن يوسف الفقيه ، ثنا محمد بن سليمان الحضرمي حدثنا محمد بن سهل ، ثنا عبد الرازق ، قال : ذكر الثوري ، عن أبي إسحاق ، عن زيد بن يثيع ، عن حذيفة قال : قال رسول الله صلى الله عليه وسلم : « إن وليتموها (1) أبا بكر فقوي أمين
"صححه الحاكم على إنقطاع فيه

In this Isnad, one reporter was dropped in the middle between Al-Thawri and Abi Ishaq, which was Shurayk. Al-Thawri heard it from Shorayk and Shorayk heard it from Abi

Ishaq, but in the Isnad, it is mentioned that Al-Thawri, An Abi Ishaq directly. However, Al-hakem has ruled it as correct hadith.

Hidden Drop

Al-Mudales* المدلس *(concealed):

The Arabic origin of the word is "Dallasa", which means concealing the bad quality of goods when selling it. It means, in this context, is to cover a bad quality of Hadith by either do it to the Isnad or to the Reporters (shaiks).

***Tadlees in Isnad*: "is that a reporter tells a Hadith on the authority of some one which he actually did not hear that particular Hadith from, although he make it sound as he heard from him". The Tadlees comes in words like "An" (that) or "Qa'al"(he said) not in obvious words like "he informed me or he told me".

Example:

Al-Hakim: on the authority of Ali Ibn Khashram," said Ibn Auyayna told us, An Al-Zuhari, he then was asked: have you heard it from Al-Zuhari? He said: no, not even from the one he heard it from Al-Zuhari, I was told by (Hadathani) Abd Elrazak, An Ma'amar, An Al-Zuhari." In this example Ibn Auyayna had performed the Tadlees by dropping two of the reporters between him and Al-Zuhari.

Tadlees Al-Taswiya: Another type of Tadlees, which is called "Equality cancellation": is that a reporter tells a Hadith which he heard from his trustworthy shaik, and his trustworthy shaik heard it from a weak reporter which heard it from a trustworthy. The Mudalees reporter, then, drops the weak reporter between the two trustworthy, and make it sound that the two trustworthy reporters heard from each other, although they have never even met. The Isnad then is equal and consists of trustworthy reporters. They consider this the worst kind of Tadlees.

Example:

> *Ibn Abi Hatem: the Hadith which Ishaq Ibn Rahawayh An Baqiya (Mudalles), Hadathani Abu Wahb Al-Asadi, An Nafie An Ibn Omar" Do not contradict the Islam of a new muslim until you recognize his opinion" Abi hatem said that this Hadith is reported An Abaid Ibn Amr (trustworthy) An Ishaq Ibn Abi Farwa (weak) An Nafie (successor). Baqiya dropped Ishaq Ibn Abi Farwa (the weak reporter), and did not use the real name of Abaid Ibn Amr (the trustworthy) but only used his Kunia (nickname) so that when he tells the Hadith as if Abaid Ibn Amr heard it from Nafie people would not know that*
>
> *Ishaq Ibn Abi Farwa is in the Isnad. Abaid Ibn Amr never met with Nafie.*

Tadlees in the Skaiks: it means that a reporter hears a Hadith from his shaik but he, from one of the reasons for Tadlees, uses a nickname (Kunia) to make his shaiks name covered.

Example:

> *Abi Bakr Ibn Mujahed (one of the most famous readers of Quran, and has one of the readings named after him), said Hadathana Abdullah Ibn Abdellah, he means Abi Bakr Inb Abi Dawood Al-Sagestani.*

<u>Ruling on Tadlees:</u>

- **Tadlees Isnad**: It is very bad. Shuba said" it is the sibling of Laying".
- **Tadlees Taswiya**: is is worse than Tadlees in Isnad.
- **Tadlees Al-shaiks**: it is less harmful than Tadslees Al-Taswiya, but it is still bad as it results in losing a reporter in the Isnad and makes it difficult to find him out.

Reasons for Tadlees:

Reasons for Tadlees of the shaiks:

a. The reporter is weak or not trustworthy.
b. The reporter dies late so some other younger reporter has heard from his shaik as well. Therefore, he drops this shaik not to be equalized with those who are younger.
c. He is younger than the one he reported from.

d. The name of the shaik has repeatedly used in his Hadith so, he does not want to keep using the name all the time, and uses the Kunia some times.

Reasons for Tadlees Al-Isnad:

a. A, b, c of the above.
b. Make a delusion of a higher Isnad.

<u>Ruling on the Hadith of Al- Mudalles.</u>

1. Reject the Hadith.
2. Detail the case:

    a. if the Mudalles said: "I heard" or the like, than the Hadith is accepted.
    b. If he said: An or the like, the Hadith is rejected.

<u>How we recognize the Tadlees:</u>

1. The Mudalles tells about himself, such as Abn Auyayna.
2. one of the famous scholars rules on the person that he is a Mudalles.

<u>The Hidden Mursal المرسل الخفيّ:</u>

Is that a reporter narrates a Hadith on the authority of some one which he did not hear the Hadith from, although he actually met him and narrated other Hadith on his authority.

This makes it very difficult to uncover.

Example:

Ibn Maja: through Omar Ibn Abdel Aziz An Uqba Ibn A'amr elevated to theprophet ﷺ: Allah SWT guards the Guards" Al-Mizi said that Umar Ibn Abdel Aziz did not meet Uqba.

How do we recognize Tadlees?

1. Scholars say that the reporter never met the shaik.
2. He actually tells on himself that he did not meet the shaik.
3. The Hadith is reported through another chain with one more reporter between the one that is accused of Tadlees and his shaik. But, this might be just an addition to the Isnad.

The Hidden Mursal Hadith is considered weak. It might also be Munqati (broken) if the person in between is not identified.

<u>Second: Rejected Hadith Because of Defect of a reporter:</u>

Reasons of defection of reporters, and type of related Hadith:

- Defect of Trust
- Defect of Precession

<u>Defect of Trust</u>

a. Lying Fabricated (Mau'du)
b. Accused of lying Ignored left (Matrouk)

c. Sinful person Denounced (Munkar)
d. Innovator (Bida'a) Denounced (Munkar)
e. Ignorance Denounced (Munkar)

Defect in precession

a. Grand err. Denounced (Munkar)
b. Lack of memorization Denounced (Munkar)
c. Thoughtlessness Denounced (Munkar
d. Misapprehension Defected (Mu'allal)
e. Conflict with trustworthy.Mudraj (interpolated)
f. Maqloub (reversed)
g. Mazeed (Appended)
h. Mudhtarib (shaky)
i. Musahhaf (reversed letters)

Fabricated Hadith الموضوع :

Where the reporter lies on the prophet ﷺ.

Ways of fabrication:

- To create the Matn and create the appropriate Isnad.
- To use the words of wisdom, by some wise people, and create an Isnad for it.

How to know about fabrication:

a. The fabricator tells about himself, such as Noah Ibn Abi Maryam, he told on himself that he created Hadith in the benefit of each and every Sura of the Quran.
b. If he reports on the authority of a shaik which died before he was born.
c. If he belongs to a sect that is known of lying such as the shiat, and the Hadith is about people of the House of prophecy.
d. If the Hadith itself is very weak linguistically, or goes against the obvious senses or the clear Quranic Aayas.

Why fabricating Hadith?

a. To motivate people to make good deeds. Maysara Ibn Abd Rabbu ميسرة بن عبد ربه was asked: from where did you get these Hadith "whoever read this shall be rewarded this and that.." he said: I fabricated it to motivate people.
b. To help spread a sect, especially the political sects such as the Khawarij and shiat.

c. To hurt Islam such as Mohamed Ibn saeed Al-shami, who was killed as a "Zindeeq".

He reported on the authority of Humaid, elevated: I am the last (ring) of the prophets there is no prophet after me, except what Allah wishes". Of course, this last exception indicates that there might be a prophet after the prophet ﷺ.

d. To be accepted by the rulers and governers, as in the story of Giath غياث Ibn Ibrahim and the Khalifa Al-Mahdi (no race exept of arrows, Khuf خفّ Hafer حافر he added "or Wings جناح", as he found Al-Mahdi hunting pegons.
e. To make living, as the story tellers, such as Abi Saeed Al-Madaini
f. To gain fame. Such as Ibn Abi Duhia

Ignored Hadith المتروك (Matrouk):

If the reporter is accused of being a liar, his Hadith is considered Matrouk.

Reasons why a reporter might be accused of being a liar:

a. if the Hadith is only reported on his authority, and it contradicts a well established general rule in shariat.
b. if he is known as a liar in his public life, even he was not accused of being a liar in Hadith.

Example:

Amru Ibn shamr Al-Gafi An Jaber, An Ali and Ammar said: the prophet ﷺ used to make Qunoot in Fajr prayer, and make Takbeer in the day of Arafat from the Duha prayer, and contradict the Asr prayer at the last day of Mina". Al-Nisaie and Al-darqutni said that his Hadith is ignored.

Denounced Hadith (Munkar) المنكر

a. Hadith is considered Munkar (denounced) if the reporter is sinful, Innovator, Ignorant, Commits grand errors, being thoughtlessness or commits misapprehension.

b. Another definition: is the Hadith where the reporter is weak and he conflicts with other Hadith of a more trustworthy or acceptable reporter.

We have to notice, in the second definition, the difference between the Munkar (denounced) and the Shaz (irregular). Although both of them represents a conflict with a more acceptable reporter, but the difference is that in the case of the Munkar, the reporter is weak, while in the case of the shaz, the reporter is also acceptable but not as much as the other reporter.

Example: of the first definition:

Al-Nisaie & Ibn Maja reported through Abi Zakeer Yahia Ibn Mohamed Ibn Qais An Hesham Ibn Urwa, An his father (Urwa Ibn Al-zubair) An Aisha, elevated: Eat dates with Tamr, as Satan gets angry when humans do so" Al-Nesaie said: "this is a Munkar Hadith, only

reported through Abi Zakeer, and he is a good person, but he did not get to the level where his Hadith (only reported through him – Fard) is acceptable".

Example of the second definition:

Ibn Abi Hatem through Habib Ibn Habib Al-zayat, An Abi Ishaq, An Al-Aizar Ibn Harith, An Ibn Abbas, An the prophet ﷺ said:" whoever prayed, gave Zakat, Make Haj, fasted, and offered welcome to the guest shall enter paradise". Abu hatem said: "it is Munkar as other trustworthy reporters narrated it as "*Mauquf (stopped)*"[7] on Abi ishaq, and this text is the "*recognized*"[8] chain".

This places the Munkar (denounced) as the third of the Rejected Hadith, after the Mau'du (Fabricated) and the Matruk (Ignored)

The Recognized المعروف (Al-Marouf)

It is the opposite of the Munkar, which is the Hadith that was reported by a trustworthy opposing a weak reporter.

Example: is the same example of the last Hadith Munkar, through Ibn Abi hatem, but as Mau'quf as Ibn Abi Hatem mentioned above.

[7] ***Mauquf (stopped)***: is a Hadith that was stopped at the level of a companion or group of companion, without explicitly elevated to the prophet ﷺ.
[8] ***Recognized***: the following type of Hadith.

The Mua'llal Hadith المعلل :

Definition in Mustalah: It is the Hadith that has a hidden and mysterious defect (Illah, Plural: Illal), although it explicitly does not show, and results in shaking the acceptance of the Hadith.

Other Definitions of defects (Illal):

Defect does not have to be hidden, according to some scholars,

a. It might be a defect due to the reporter being liar or foolish, to the extent that Al-Termezi called abrogation an "Illa".
b. Illah that does not turn the Hadith to be rejected, such as Mursal for what was elevated by a trustworthy.

It is a very fine type of knowledge as it require an indepth knowledge of all defects of Hadith. That is why only the top of the Hadith scholars were able to detect such defects (illal), such as Ahmad, Ibn Al-Madiani, Al-Boukhari, Ibn Abi Hatem, Al-Nesaie.

Signs that indicate the defection of Hadith:

a. Reported by a single reporter, who is not a trustworthy;
b. Conflicts with other trustworthy reporters.

This might lead the scholar to expose a defect such as continuity in a stopped Hadith, or stopped Hadith that was reported as continuous, or including

Hadith in another or other delusions that might make Hadith un-acceptable.

What Illal apply to?

1. **Isnad:** where the majority of defects happen.

Example:

Ibn Guraig An Musa Ibn Uqba An Suhail Ibn Abi Saleh An his father An Abi Hurayra elevated: whoever sit in a group where nonsense is being committed and said before leaving the gathering: Subhanak, there is no God but you, I ask you forgiveness and repeant to you, he will be forgiven before he leaves the gathering". This Hadith is actually not elevated to the prophet ﷺ as Al-Bukhari said: we do not know of any incident where Musa heard from Suhail. The correction of this Hadith is that it was narrated through Wouhaib Ibn Khalid An Suhail An Awoun Ibn Abdellah, from his own sayings (Awoun).

We have to note that the Illah in Isnad might not necessarily make the Matn incorrect.

Example:

Ibn Guraig An Imran Ibn Abi Anas An Malik Ibn Awuis Ibn Al-Hadthan An Abi Zar said: the prophet ﷺ said: Sakat (means zakat) is on camels, and on cheep and on cows and on xxxx". This Hadith actually fouled Al-hakim and he called it correct according to the criteria of Al-Bukhari and Muslim, and Al-Zahabi also agreed with him!! In fact, although the Matn is correct because it was

Reported through other correct chains, the Isnad is defected as Al-Boukhari said: Ibn Guraig never heard from Imran Ibn Abi Anas.

2. **Illah of Matn: it is rare and very sabtle**

Example:

Ibn Masoud said: the prophet ﷺ said: superstision is Shirk, and every one of us.., but Allah SWT taking it away through Tawakul". Al-Boukhari said: The interrupted sentence of "*and every one of us*.. " without being completed and what follows it is Ibn Masoud's. It was also narrated through other trustworthy reporters without the addition.

Contradicting the Trustworthy مخالفة الثقات :

Sometimes, a reporter is criticized because his contradiction with trustworthy reporters. The type of Hadith is named in accordance with the type of contradiction:

1. If the contradiction is changing the Isnad or adding to the Matn, it is called "Al-Mudraj" المدرج– Interpolated.
2. If the contradiction is pulling ahead or pushing back some of the Matn, it is called "Al-Maqloub" المقلوب– reversed.
3. If the contradiction is by adding to the Matn, it is called "Al-Mazeed" المزيد– the Appended.
4. If the contradiction is by exchanging a reporter by another, it is called "Al-Mudtarib" المضطرب– the shaky.
5. if the contradiction is changing letters of a word it is called "Al-Musahhaf" المصحّف– changed letters.

Al-Mudraj" – المدرج Interpolated:

<u>Mudraj Al-Isnad</u>: where the Isnad is changed so that it seems to be for another Matn.

Example:

Thabet Ibn Musa intered the class of Shuraik Ibn Abdellah, while he was dictating:"Hadathana Al-A'amash, An Abi Sufian, An Jaber said, the prophet ﷺ said.." then shuraik stooped dictating to allow for the students to write, then he saw Thabet, with his face glowing from parying, so he said: whoever his prayers in the middle of the nigh increased, his face becomes more beautiful at day time". Thabet thought that this is the Matn of the Isnad which he was dictating, and used to report it An the prophet ﷺ

b.<u>Mudraj Al-Matn</u>:

where a part of a text is interpolated in it, either in the beginning, or the middle or the end, without distinguishing it from the original Matn.

Example of the Mudraj at the *beginning* of the Hadith:

The reporter say words of his own, and then tell the Hadith to substantiate his words, without distinguishing his words form the Hadith. Al-khateeb, through Abi Kutn and Shubaba, An Shuba An Mohammed Ibn Ziad An Abi

Hurayra said: the prophet said: Make comprehensive Wadu, Woe for the ankles from hill fire". As Al-Bukhari mentioned, it is reported through A'dm, An Shuba An Mohammed Ibn Ziad An Abi Hurayira" make comprehensive Wadu, as Ab Al-Qasim (the prophet ﷺ) said: Woe for the ankles from hill fire".

Example of the Mudraj at the *middle* of the Hadith:

Al-Zuhrie An Aisha, that the prophet ﷺ used to make "Tahanuth" – means worshiping – in Hera cave". The explanation – means worshiping – are words of Al-Zuharie.

Example of the Mudraj at the *end* of the Hadith:

Abi Hurayra elevated to the prophet ﷺ:

The owned slave has gets two prizes, I swear on the name of the One whom my soul is between his hands if it was not for Jihad and Haj and doing good for my mother, I would loved to die is a slave." Of course, the last sentence starting, with I swear.. are the words of Abi Hurayra.

Why Using the Idraj:

to explain a rule, to come up with a rule before the reporter completes the Hadith, or to explain an irregular word in a Hadith.

How do we know Idraj:

1. to be reported without the Idraj in another Hadith.
2. to be told about by authority scholars.
3. telling of the reporter that he did the Idraj.
4. being impossible to be the words of the prophet ﷺ.

Idraj is Haram to be done, except if there is a legitimate reason, such as what Al-Zuharie did.

Al-Maqloub – المقلوب the Reversed:

Maqlub Al-Isnad**:** such as reversing a name of a reporter. *Example*s:

i. the reporters name is Ka'ab Ibn Mura, then it is reported through Mura Ibn Ka'ab.
ii. To exchange the name of a reporter by another reporter to make the Hadith has a an exiting Isnad: *Example*: what Hammad Al-Nasibi an An Al-A'amash An Abi Saleh An Abi Hurayra elevated: If you face the Kufar in the streat, do not be the ones who starts greeting". This Hadith is known through Suhail Ibn Abi Saleh, but Hamad reversed the name to be hamad. This is called steeling the Hadith.

Maqlub Al-Matn**:** has also two ways to happen:

Example of the first way:

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the reporter changes in the Matn: Abi Hurayra in Muslim, about the Hadith of the seven which will be covered by the shadow of Allah, one of them is the one who "spreads money to the extent that his right hand does not know what his left hand gives. The correct Matn is that "his left hand does not know what his right hand gives".

Example of the second way:

is to attach an Isnad to a different Matn to test the scholar, as what happened with Al-Bukhari in Bagdad, where the scholars there reversed hundred Isnad with different Matns. He corrected all of them without a mistake.

Why reporters do Iqlab?

a. to make it more exiting to his Hadith (Haram)
b. To test the scholar (allowed)
c. By mistake (excused).

Al-Mazeed – the Appended المزيد:

This is to add a reporter in an Isnad that appears to be continues.

Example:

Ibn Al-Mubarak: said: Hadathana Sufian An Abd Alrahman Ibn Yazeed, Hadathani Basr Ibn Ubaid Allah said: I heard Aba Idrees said: I heard Wathela said: I heard Aba Marthad

said: I heard the prophet ﷺ said: do not sit on graves and do not pray toward it". In Muslim with Aba Idrees in the Isnad and without him.

In this Hadith there are two additions, which were both added by Ibn AlMubarak, as he deloused: as the Hadith was reported by many trustworthy reporters through Abn Albubarak An Abd Alrahman Ibn Yazeed directly without Sufian, and sometimes it was reported by "Akbarana" at this link (Abn Albubarak An Abd Alrahman Ibn Yazeed) and also it was reported through Basr Ibn Ubaid Allah An Wathela directly and sometimes with explicit "I heard" statement.

Conditions of rejecting the addition:

1. those who added it are less trustworthy than those who omitted it.
2. a direct statement of hearing "I heard" at the questioned addition.

Some scholars made Reservations:

1. if the Isnad where the addition is omitted has the word An, it should then be a Munqati (broken) Hadith.
2. it is possible that the person who reported the addition heard it from some one then heard it from another person through the previous person as well. This is possible unless there is a proof of delusion, rather than double hearing.

Al-Mudhtarib (Shaky) المضطرب:

where a Hadith is reported with different chains or text while all are of the same strength.

a. Mudhtarib Al-Isnad (shaky in Isnad):

Hadith Abi Bakr, that he said: that he said to the prophet: Oh prophet of Allah you have turned gray! The prophet said: My hair turned gray because of Hud and its sisters". This Hadith was also reported in Al-Termizie with the words: I turned gray by Hud and Al-waqia and Al-mursalat…Al-Termizie said it is good strange (Hasan Ghareeb). This Hadith was reported through Abi Ishaq, and was contradicted in over ten different ways. Some reported it as Mursal, some as continues, some put it in Abu Bakr's Musnad, some of Saad Musnad, some of Aisha.

b. Mudhtarib Al-Matn (shaky in Matn):

Al-Termizie An Shuraik An Abi Hamza An Al-shabie An Fatima Bint Abi Kais: that the prophet ﷺ was asked about Zakat and he replied: there is right (of Allah) in money except Zakat". Abn Maja reported it with the words: there is no right (of Allah) in money except Zakat. It is clear that the two Hadith are completely opposite. Al-Iraqi said: they are contradicting beyond any possibility of reconciliation.

Al-Musahaf المصحّف (change in letters):

where change in the letters of a word due to hearing or reading of the reported. It has three categories:

where does Tasheef happens:

a. in Isnad: Hadith shuba An "Alawam Ibn Murjim" Ibn Maien made tasheef of it to " Al –Awam IbnMuzahem".
b. In Matn: Hadith of Zaid Ibn Thabit: "the prophet had Ihtajara (stayed – locked) in the Masjed.." was reported mistakenly by Ibn Luhaya as "the prophet Ihtajama (performed blood releasing from the head) in the Musjed.."

How Tasheef happens:

a. by hearing mistake: Hadith "who ever fasted Ramadan and followed it by six (Sitt'an) days of shawal.." was changed by Abi Bakr Al-sawli as ".. and followed it by some (Shai'an) of Shawal..)
b. by reading error: Hadith through Aasim Al-Ahwal was changed by some as "Wasel Al-Ahdab".

Whether change is in meaning or wording:

a. in wording: either in Isnad or Matn, as all the above axamples.

b. In meaning: as Hadith of Abi Musa Al-Anzi: he used to say that" we (Anza tribe) are honered as the prophet ﷺ had carried out prayer facing our tribal location! He was referring to the Hadith that the prophet had prayed toward Anza (Anza in this context is the pieceof wood which one stick to the ground and pray toward it to prevent people from passing in front of him.

The Irrigular (Shath) الشـاذ and the Preserved (Mahfouz) المحفوظ

Irregular is the Hadith where the accepted reporter is contradicted by some one who more accepted or trustworthy (notice that this is not the case of the Munkar (denounced) as the denounced is when the weak is contradicted by a trustworthy.

Irregularity in Isnad الشذوذ في السند :

Example:

Al-Termezie & Al-Nesaie & Ibn Maja through Ibn Uyiayna An Amro Ibn Dinar An Ausaja An Ibn Abbas that a man died at the time of the prophet ﷺ and did not leave any one to get his heritage but a slave which he freed. Ibn Guraig followed Ibn Uyiayna in reporting it continuous. Hamad Ibn Zaid reported it

through Amro Ibn Dinar An Awsaja without Ibn Abbas. Scholars said the "Preserved Hadith is the one through Ibn Uyiayna, in spite of the fact that Hammad Ibn Zaid is a precise trustworthy reporter, but he was contradicted by many of the same level.

Irregularity in Matn الشذوذ في المتن:

Example:

Abu Dawood and AL-Termizie of the Hadith Abd Elwahed Ibn Zaid An Abi Saleh An Abi Hurayra elevated: if one of you prayed Fajr he might want to lay on his right side". This Hadith was actually reported through many who contradicted Abd Elwahed as it was reported as an action of the prophet ﷺ not as of his sayings.

<u>Un-Known Reporter:</u>

It means not to know the name of the reporter and/or his status.

It might happen because of:

1. the reporter has many nick names.
2. The scarce of the Hadith of the reporter of scarce of whom he reported through him. If only one reported through him he is called (Majhool Al-Ayn) the self

un-known. If more than two reported through him but his status was not stated by Hadith critics, he is called Mastoor (covered). Both of them are rejected.
3. His name is not mentioned as in saying (a man reported).

<u>Reporter who has Bida'a:</u>

- if his Bidaa is Kufr, his Hadith is rejected.
- If the Bidaa is not, and he is head of Bidaa, his Hadith is rejected.
- If he is reporting a Hadith that substantiating his Bidaa, his Hadith is rejected.
- If none of the above, his Hadith might be accepted.

Fabrication of Hadith

1. Reasons Of Fabrication:

a. Political Differences & Sects and Parties
b. Hidden Kufr & hate for Islam
c. Racism & Pro-Madhab & Nationalism
d. Promoting Good deeds and Warning of Bad deeds on false grounds
e. Hypocrisy with Governors and Kings to gain money and position
f. Story Tellers wanting to be famous and tells strange things
g. Other reasons: such as promoting particular trade or personal condition or status.

2. Efforts Of Hadith Scholars To Fight Hadith Fabrication:

a. Isnad – support - (chain) is made obligatory to accept the Hadith.
b. Using historical data about men of Hadith (Isnad narrators) to uncover the truth about the Hadith.
c. Expose liars and go after them wherever they narrate hadith.
d. Categorization of Hadith in terms of:

1. How many correct Isnad (chain) reported the same Hadith where their agreement on laying is inconceivable (Mutawaater, Mashhour 'celebrated')
2. Degree of correctives of the chain (Saheeh, Hasan and weak)
3. Status of the chain and where it stops (elevated, Severed, stopped, etc.).

e. Writing Books about Fabrication of Hadith
f. Defining the signs of the Fabricated Hadith:

1. Fabrication in Isnad (chain):

- The narrator tells about himself that he lied.
- Scholars of critique of men tell it's fabricated.
- The Narrator has not met the person whom he narrator from or even had the chance to hear from him.

2. Fabrication of Text:

- Linguistic weakness
- Trivial meanings.
- Scholars of Hadith say that they do not what it is about or that they don't know the Hadith. This means it's fabricated.
- Conflicting the obvious meaning of Quranic verse.
- Conflicting with another sunna or Hadith that is known as correct.
- Conflicting with consensus of scholars.
- Conflicting what has been proven as Islamic principle.
- Conflicting with well known Historical events.
- If the Hadith gives lots of Thawab for little good deed, or warns of terrifying punishment for little bad deed.

<u>Third: The type that is common between Rejected and Accepted</u>

1. Hadith Qudsi الحديث القدسيّ: was discussed before.

2. The Elevated المرفوع (Marfu'a):

Elevated is continuous to the Prophet ﷺ:

a. **Elevated saying**: as when the companion says: the prophet ﷺ said…
b. **Elevated Action**: as when the companion says: the prophet ﷺ did this or did that…
c. **Elevated concurrence**: a companion says that he or they did some thing while the prophet is

watching or in his presence, and he did not object.

d. **Elevated description**: the companion says that the prophet used to look loke this or that…

3. Mawqouf الموقوف (stopped):

Mawqouf is the Hadith that is stopped at the companion's saying or action.

a. *Stopped saying*: reporter says: Ali Ibn Abi Taleb said: tell people what they can comprehend, if you do not, it is as you want them to think that Allah And the prophet are not telling the correct.".

b. *Stopped actions*: as in Al-Bukhari " Ibn Abbas prayed as Imam while he had Tayamum".

c. *Stopped concurrence*: a reporter says that he or them did this or that in front of the companion and he did not object.

The stopped is considered elevated if it was about telling the day of judgment events, or perished nations telling or the Thawab or Iqab for specific acts, or doing something related to rituals **where no** Ijtihad can be made, or to make Tafser which is related to Asbab Al-Nozool.

4. Maqtou المقطوع (Cut/chopped):

It is different from the Munqatie which we described before (the type where there is a drop in Isnad but is not Mursal or Mulaq or Mudal). The Maqtou is the saying that is elevated to the successor or the follower of the successor. It is not a proof of any shariat role as it is the saying of a regular human being. However, there are types of it that are discussed later in P90.

5. Al-Musnad المسند:

What has a continous Isnad elevated to the Propet ﷺ.

Example:

Al-Bukhari: Hadathana Abdullah Ibn Yousuf An Malik An Abi Al-Zinad An Al-A'raj An Abi Huryra said: the prophet said if you dog drank from your pot he must wash it seven times".

6. Al-Mutasel المتصل (continuous):

Whatever Hadith has a continuous Isnad whether it is Elevated to the prophet ﷺ or stopped as long as it is not Munqatie.

7. Appendices of the Trustworthy زوائد الثقات:

It happens either by adding a word or a sentence in the Matn, or elevate whatever is stopped or continuing a Mursal.
Addition might have no contradiction with other Hadith:
Example: Muslim: in the Hadith of the dog, through Al-A'amash added the word he should spell it and then wash it seven times" this addition does not contradict any part of the Hadith, so it is accepted as the one who added it (Ali IbnAl-Musahar) is trustworthy. Addition might constitutes contradiction with the Hadith, so it is refused as in Hadith "the day of Arafat and the day of sacrifice and the days of Tashreek are day of festivity for Muslim nation". This Hadith was reported through many trustworthy reporters without the day of Arafat.

8. Considerations, follow-ups and Witnesses الإعتبارات والشواهد والمتابعات:

a. Consideration: is to conduct a check up on the Hadith to find out whether another reporters have reported the same Hadith.
b. Follow-up: is a Hadith where other reporters follow up the reporter of a Hadith Fard (individual) either in the meaning or both the meaning and the words with having the same companion to report through.
c. Witness: is a Hadith where other reporters follow up the reporter of a Hadith Fard (individual) either in the meaning or both the meaning and the words with not having the same companion to report through.

Example:

Al-Shafie An Malik An Abdullah Ibn Dinar An Ibn Omar that the prophet ﷺ said" the month is twenty nine so do not fast until you see the moon and do not break your fast until you see the moon, and if it got concealed complete it to the Thirtieth day". This Hadith was thought to be Hadith Fard (Gharib) Hadith of Al-Shafie, but it was found a follow up and a witness for it:

The follow up:

AL-Bukhari through An Abdullah Ibn Muslamah Al-Qunubie An Malik, the same Hadith.

The Witness: Al-Nesaie through Mohamed Ibn Haneen An Ibn Abbas An the prophet ﷺ said:..same Hadith.

Criteria of accepted reporter (Jarh & Tadeel Science) علم الجــرح والتعـديل

Conditions of Accepted Reporter:

1. **Trustworthy**: Muslim, Sane, Adult, with no evidence of being a sinner or having bad behavior.
2. **Precession:** does not conflict with the other trustworthy reporters, with no bad memory or major errors, or being foolish or delusional.

How to prove Trustworthiness?

1. Some one of the men critics science tells about the reporter status.
2. To be well known in the Hadith scholars' community that he is trustworthy, such as the four Imams.

Jarh (wounding the reputation) has to have a proof from the person who is making the Jarh to be accepted.

Tadeel (making good of reputation) does not have a proof for it.

If Jarh and Tadeel come together about one reporter, then the Jarh has to be accepted above the Tadeel

The Riwayah of a reporter who repented from a sin is accepted, while it is accepted from the reporter who used to lie in Hadith even if he announced his repentance.
If the reporter takes money for telling the Hadith, some scholars (Ahmed, Ishaq, Abi Hatem) say his Riwayah

is not accepted. Some say it is accepted (AlFadl) or some say that it is accepted as long as the reporter is un-capable of earning any money to support his family because of reporting Hadith. The Riwayah of the person who is known as not careful in listening to Hadith, such as sleeping while listening is not accepted. Or if he accepts Riwayah without knowing who reported it.

If one narrated Hadith through a person, and then the shaik forgot that he actually narrated the Hadith to that person, the Hadith:

- Shall be rejected if the shaik affirms saying that he did not tell the Hadith to the reporter.
- Shall be accepted If the shaik is shaky about weather he told the reporter or not.

Example: Abu Dawood & Al-Temizie & Ibn Maja, through Rabia Ibn Abi abdelrahman An Suhail Ibn Abi Saleh An his father An Abi Hurayra that the prophet ﷺ ruled according to swore and a witness. Abdelaziz Ibn Mohammed Al-Drawardi said: Rabia told me this Hadith An Suhail, then I met Suhail and I asked him about it, Suhail did not remember, then Suhail started to report the Hadith by saying: Hadathani Rabia that I narrated An Abi Hyrayra….

Levels of Tadeel: there are many way s of reporting Tadeel such as:

1. They say "he is the ultimate trustworthy" or "he is the top of trustworthy people".
2. Or "trustworthy trustworthy" twice, or "Trustworthy" or "authority – Theqa-".
3. or to say "he is an Authority" or Trustworthy, just once.

4. Or what gives the impression of being good but not that much of precise; "truthful" or "not bad" if it is said by Yahia Ibn Maien.
5. Or if the work does not indicate the reporter is trustworthy or not such as "shaik" or "people have reported through him".
6. Or what gives the impression of being closer to Jarh such as "his Hadith is ok" or you can write his Hadith".

The first three levels are acceptable, although some is stronger than the others are.

The 4th and the 5th the Hadith can be written then examined against other Riwayas.

The 6th is considered not good to report.

Levels of Jarh:

1. To say "he is a weak reporter" or "there is talk around him".
2. "he is not worthy to report" or "weak" or "he reports Munkar".
3. "his Hadith should not be wrote" or "very weak".
4. "he is accused of lying" or h" he is left".
5. "he is a liar" or fabricator or the like.
6. "he is the worst", or "authority in lying".

The first two levels there Hadith can be used for consideration purposes only. The other four levels are not to be used at all.

How to carry Hadith (Tahamul):

1. **Al-Samaa-hearing from the shaik السماع.** The highest level of learning Hadith.
2. **Reading in front of the shaik القراءة على الشيخ**. Some make it as high a the Samaa, or less or higher.
3. **Ijaza الإجازة(giving the permission to tell Hadith).** Scholars differ in the ruling of the Ijaza, however they accept the shaik to say to the student: I give you my Ijaza (permission) to report Al-Bukhari.
4. **Al-Munawala المناولة** (giving the book where the Hadith is reported to allow the student to tell it. it is two types: with Ijaza, it is then accepted or without Ijaza, it is then not accepted.
5. **Writing الكتابة** the Hadith for the student, weather he is present or absent.
6. **Al-I'ilam-Informing الإعلام**: to tell the student that the Hadith or the book where it is written is of his hearings (he reported it some time). It is accepted for many scholars, and rejected for some as the Riwayah might be of his reporting but there is some thing wrong with it, that is why it has to be accompanied by the Ijaza.
7. **Will الوصية**: that a shaik leaves a book to his student before he dies. Some said it is accepted, some said not accepted and this is the chosen opinion.
8. **Al-Wijada الوجادة**: when a person finds a book by the handwriting of a shaik, and he reports it without having an Ijaza from the shaik

Section Two

Methodology of Muhadeseen[9] منــاهج المحـدثين

Introduction: Efforts of Hadith Scholars to Critisize Hadith:

Ch 1: Early Signs of the Science of Hadith Classification and Criticism
Ch 2: Establishing the Science
Ch 3: Developing of the Science
Ch 4: Writing of the Science
Ch 5: Steps of Developing the Science
Ch 6: Main principles of the Science of Criticism.
Ch 7: The rule of this Science in preservation of Sunnah.

Part 1: The Emphasis of Muhadetheen to Check and Critisize the Sanad (Chain of Reporters) of Hadith

Introduction:

Section One:

Ch 1:
a. Trustworthy (A'adalah) in the Scale of Muhadetheen.
b. Trustworthiness in Testimony (Shahadah) and Trustworthiness in Reporting (Rewaya).
Ch 2: How Trustworthiness can be proven in respect to specific Reporter?
Ch 3: Contradictories to Trustworthiness.

[9] This section of the book is indebted to Dr Mohamed Luqman Al-salafi as it basiclay followed the outline of his excellent thesis on "إهتمام المحدثين" Ihtimam Al-Muhadetheen. It is, however, not a direct translation of his work.

Section Two:

Ch 1: Precision
Ch 2: Contradictories to Precision.

Section Three:

Ch 1: Emphasis of Muhadetheen on Continuity and Discontinuity.
Ch 2: The Eight methods of Hadith Learning leading to Certification to Teaching.
Ch 3: The *An'Ana (*That..that..) **العنعنة.**

Section Four:

Ch 1: Irregularity (Shath) in Hadith
Ch 2: Illness (Illah) of Hadith**.**

Part 2: The Emphasis Of Muhadetheen To Check And Critisize The Matn (Text) Of Hadith

Introduction

Section One:
Ch 1: Illness in the Text (Illah of the Matn).
Ch 2: Rules of Muhadetheen to extract the Illah.
Ch 3: Ways to recognize the Hadiths which have Illnesses.

Section Two:
Ch 1: Irregularities in Matn

Section Three: Judging Fabricated Hadith without investigating the Sanad

Section Four: The Book of Ibn Al-Qayem "Al-Manar Al-Muneef" (the Elevated المرفوع).

Part 3: The Orientals And Casting Doubts on Hadith
Section One: Who are the Orientals? What are their Claims?
Section Two: Reply to the False Claims of the Orientals.

Introduction: Efforts of Hadith Scholars to Critisize Hadith[10]:

This study proves the following:

1. This science is based on the Sunnah of the prophet ﷺ, the methodology of the companions and the followers.
2. Men who took part of developing this science have the greatest credibility and trustworthiness.
3. This science included the knowledge provided by the companions and the followers and all the Imams, which followed this pass.
4. The science has gradually developed and integrated over the years and is based on very solid fundamentals and logical scientific rules.

Ch 1:Early Signs of the Science of Classification and Criticism of Hadith[11].

1. Wahy determines the place of Sunnah in Islam.
2. Quran guides us to be critique of the surroundings.
3. The prophet ﷺ teaches us to be careful in accepting every thing we hear.
4. The prophet ﷺ says that lying on him is a major sin.
5. The prophet ﷺ uses the (Jarh and Tadeel)
6. The Companions being careful in accepting stories and news.
7. Abu Bakr (ra) is careful in accepting news
8. Omar (ra) is careful in accepting news
9. Ali (ra) is careful in accepting news
10. Zaid Ibn Thabet (ra) is careful in accepting news
11. Umran Ibn Haseen (ra) is careful in accepting news
12. A'aisha (ra) is careful in accepting news

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13. Abdullah Ibn Abbas (ﷺ) is careful in accepting news
14. Abdullah Ibn Omar (ﷺ) is careful in accepting news
15. Abu Saead Al-Khudry (ﷺ) is careful in accepting news

Ch 2: Establishing the Science[12]

1. Reasons of having this science.
2. Small companions being cautious in accepting Haith.
3. Hadith critique in the age of the successors.
4. Hadith critique in the age of the Followers of the successors.
5. Biography of some of the well known Imams in the age of the Followers of the successors.
6. Emergence of the general rules of criticizing the Hadith.

Ch 3: Developing of the Science[13]

1. **The main contributors to the science over the first three good generations:**

   a. **In the age of the Followers:**
      1. Saead Ibn Al-Musaieb 91H
      2. Ali Ibn Al-Husian Ibn Ali 94H
      3. Urwa Ibn Al-Zubair 94H
      4. Abu Salama Ibn Abdulrahman Ibn A'awf 94H
      5. Abu Bakr Ibn Abdulrahman Ibn Al-Hareth 94H

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6. Aubaiedellah Ibn Abdullah Ibn Autba Ibn Masuad 98H
7. Abu Uthman Al-Nahdi 100H
8. Saed Ibn Gubair 95H
9. A'amer Ibn Sheraheel 103H
10. Salem Ibn Abdullah Ibn Umar 106H
11. Taawos Ibn Kaisan 106H
12. Mohamed Ibn Sdereen 110H
13. Al-Hasan Al-Basri 110H
14. Al-Zuharie 125H
15. Yahia Ibn Saed Al-Ansari 143H

b. **Malik Ibn Annas (in Medina): his students:** Yahia Ibn Yahia & Al-Zuharie {they were also among his teachers}, Ibn Guraig, Al-Awzaie, Al-Thawri, Shuba, AL-Laith Ibn Saad, Abdullah Ibn Al-Mubarak.

c. **Sufian Ibn Uoyayna (in Makka): his students:** Al-A'asha, Al-Thawri, Shuba, Hamam, Wakie, Ibn Al-Mubarak, Ibn Mahdi, Ibn Al-Madini, Ahmad Ibn Hanbal, Al-Hameedi.

d. **Shuba Ibn Al-Hajaj: (in Basra): his students:** Al-A'amash, Wakie, Al-Thawri, Yahia Ibn Saeid Al-Khatan, and Al-Bukhari.

e. **Hamad Ibn Zaid: (In Basra): his students were among the Highest Imams:** Al-Thawri, IbnUoyayna, Abdulrahmnan Ibn Mahdi, Yahia Ibn Said**.**

f. **Al-Awzaie (in Al-Sham): his students:** Qatada, Al-Zuharie, Yahia Ibn Khaseir**.**

Schedule of Layers of Men (Tabakat Al-Rijal)

Name of Reporter	Grade	Layer	Year of death	students
All Reporters of the Companion Category	All Trustworthy with a grade that is not disputed	First		
Reporters of the Followers: such as:	Mostly all Trustworthy	Second		
Saeid Ibn Al-Musaieb	Trustworthy, precise, Imam	Second	91H	See above
Reporters of the Successor s of the Followers: such as:	Each should bejudged individually	Third		
Malik Ibn Anas	Trustworthy, precise, Imam	Third		See above
Sufian Ibn Uoyayna	Trustworthy, precise, Imam	Third		See above
Qatada Ibn Da'ama	Trustworthy	Forth	117H	A'ayob, Al-Awzaie, Shuba
Al-Zuharie	Trustworthy, precise, one of the greatest Imams	Forth	125H	See above
Yahia Ibn Khather	Trustworthy, precise, Imam	Fifth	129H	Ayoub, Al-Awzaie
Abdul Malik Ibn Abdulaziz Ibn Jubair	Trustworthy Faqih	Sixth	150h	Yahia Ibn Saied Al-Ansari
Mu'amar Ibn Rashed	Trustworthy, Precise, Honorable	Seventh	154H	Al-Thawri, Ibn Al-Mubarak
Malik Ibn Anas	Imam of Madina	Seventh	179H	See above
Shuba Ibn Al-Hajaj	Trustworthy, Hafiz, Precise	Seventh	160H	See above
Hamad Ibn Zaid	Trustworthy Faqih	Eighth	179H	See above
Yazied Ibn Haroon	One of the Great Imams	Ninth	206H	Ahmad, Ibn Al-Madiani
Ahmad Ibn Hanbal	One of the Great Imams	Tenth		Yazied Ibn Haroon, Ibn Al-Madyanie

Ch 4: Writing (Tadween) of the Science[14]

1. Starting the writing phase with comments and footnotes.
2. Proof of the start of writing the science in the time of the followers:
    a. Saied IBN Jubair (46-95H) books.
    b. Taqwous Ibn Khaisan (100H) books.
    c. A'amer Ibn Shraheel (19-103H) : used to advise his students to write every thing they hear about the Hadith.
    d. Urwa Ibn Al-Zubier (2-92H) : he collected a lot of books written on Hadith ands then burned it, and regretted this later.
    e. Al-Qasem Ibn Mohamed Ibn Abi Bakr (35-105H): told Talha to write what he reported to him.
    f. Mohamed Ibn Muslim Ibn Shehab Al-Zuharie (51-123H): Al-Laith said he wrote a lot of Al-Zuhaie knowledge.
    g. Amru Ibn Dinar (50-126H): said: "they (his students) ask us about our opinion, and then they write it down, and we might change it again tomorrow". This imply that the questions are about criticized the men of chain and rules of judging Hadith.

3. Proof of the start of writing the science in the time of the successors:
    a. Hamad Ibn Zaid (98-179H): Al-Thawri used to set in front of him and write whatever he dictates about Hadith.
    b. Hamad IbnSalama (167H): Ibn Ma'ien heared his books from 18 different reporters.

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c. Sufian Al-Thawri (97-161H): used to write every thing he hears and review it with the shaik who reported it to him, that is why he rarely makes mistakes.
d. Sufian Ibn Uoyayna (107-198H): he used to dectate his knowledge from his books.
e. Malik Ibn Anas (93-179H): he used to wite and make students write after him. Besher asked Malik once about a man, Malik said: have you seen his name in my books? Besher said: No, Malik said: if he was good you would've seen him in my books.

4. Emerging of the science of Methodology and criticism a separate science was normal to come later rather than sooner.

5. The first to collect the material of this science in a separate book is Yahia Ibn Saied Al-Khatan, were Ahmad Ibn Hanbal said about him: I have never laid an eye on a man like him.

6. Writings on the science spread: In the time follows this age, writings and books start to appear more frequently:

   a. Yahia Ibn Ma'ien: He used to dictate his opinion on men to his students and had not books of his own.
   b. Ali Ibn Al-Madiena: He wrote almost 200 books in this science, the book can vary between few pages to 100-200pages).
   c. Ahmad Ibn Hanbal, the absolute Imam of Ahlul Sunna in all ages: wrote many books, the most important one is "Book of illnesses and knowing men".

7. The four Phases of writing the science:

   a. Phase One: Emergence and start of the science: where it was only notes and comments that have ben written.
   b. Phase Two: the comments and footnotes started to graw nad become separate from the hadith writings, and it covered the Illnesses of men as well as the Illnesses and signs of weakness of Hadith. This phase is wel represented in the books of Ahmad and Ibn Al-Madinie.
   c. Phase Three: where the two issues separatedand each became a separate science by itself, such as what Ibn Abi Hatem wrote in his book "Al-Illal" (the Illnesses) about Hadith weaknesses.
   d. Phase Four: where the science matured and complete books were written in each branch and the whole material that was collected before over the years was examined and filtered. Books such as: Al-Kamal (Ultimate) in names of men" by Abdul Ghani Al-Maqdisi, and Tahzeeb (Filterizing and adjusting) of the Kamalk" by Al-Mezie, Tahzeeb Al-Tahzeeb by IbnHajar Al-Asqalani (the writer of Fath Al-Bari).

Ch. 5: Study of the 'Raawi' (Reporter) & the Reported Material[15]

Study of the Reporter: is he Trustworthy? Is he Precise? Is there any thing that might ruin his reputation, by being a sinner or liar or committed a major mistake? Scholars wrote biography books of Men of Hadith (reporters) to show every single detail of their lives.

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Study of the Reported Material: This is related to the text, and how it is when examined by comparison to other text that is established as correct (Sahih). Muhadetheen, then established ways of receiving hadith from the scholars, and categorized the types of Hadith to be able to judge and classify each hadith according to its authenticity.
Scholars paid attention to Sanad first: as the best criteria to judge the hadith. The idea of examining hadith through its Matn (text and meaning) is totally wrong to start with, as many hadith can be beyond our comprehension. It might be correct in some cases, when a reporter is trustworthy but made a mistake, but this should not be the role to judge all the hadith in general, otherwise we would adopt the Mutazila criteria of depending on the human intelect to correct or fulsify hadith. Also, scholars of hadith; as Imam Shafie said, filterise the hadith of the trustworthy reporters by comparison with what other trustworthy reporters said or by what the same reporter reported in other place. So, we conclude that the trustwortheness of the reporter and his level of precision and proven standing among his layer of reporters is the most important criteria of hadith judgment.

Examining the Text (Matn) of Hadith: is also important and scholars paid a lot of attention to it when testing and classifying hadith, but they used the intellectual and logical rules in different ways. For instance, the rules to judge the reporters and the rules top judge some of the Hadith where it's proven not up to the standard are all based on the intellectual rules (A'aql). In the matter of fact, they used the intellectual rules in four steps: when hearing the Hadith, when reporting the Hadith, when judging the reporters, and when judging and classifying the Hadith. Examples: of the hadiths that were found with apparent correct sanad but the Matn is impossible to believe: is what was reported by Ibn Al-Jawzi on the authority of Mohamed Ibn Shuja'a Al-Thalji to Abi Hurayra to the Prophet ﷺ:"That Allah SWT created

Ch 6: Fundamental Principles of the Art of Hadith Critique[16]

1. The Main points which scholars of Hadith have mentioned, to classify and identify the grade of a reporter who is not accepted to relate Hadith are:
   a. If he made many mistakes.
   b. If he was accused of Lying.
   c. If he used to commit major sins.
   d. If he used to commit minor sins publicly.
   e. If he does not memrize what he reports.
   f. To commit what he thinks haram.
   g. To have major Bida'a or more than one simple Bida'a.
   h. To contradict sunna.
   i. If he is not known to the scholars.
   j. If he commits Tadlees or Irsal (sending hadith).
   k. If he reports a Hadith that there is consensus that it's wrong or fabricated without mentioning it.
   l. To lie in the regular day-to-day talk.
   m. To report through famous reporters what they do not know themselves.
   n. If he axcepts to be dectated.
   o. If he is a good and religious shaik,puthe does not know what he is talking about.
   p. If he is promoting Bida'a or a wrong doing.
   q. If he tells a hadith then he find out it's wrong but he inssists to keep reorting it.

2. To name a few of the great scholars who contributed to establishing such measures: Malik, Al-Shafie, Ibn Al-Mubarak, Ibn Mahdie, Shuba Ibn Al-Hajaj

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Ch 7: The effect of this Science on preservation of Sunnah[17]

1. This effort had made preservation of Saunnah possible. This science as was mentioned by one of the great followers: is a gift from Allah Al-Mighty to this nation (Ummah). No other Ummah in the history of hauman beings had such emphasis on preservation of the sayings of its Prophet as This Ummah did. The scholars of Hadith dedicated they lives to collect, filter and purify the sayings of the Prophet ﷺ.
2. among the stories which show how much the scholars were keen to know the good from the bad Hadith, is that Ahmad Ibn Hanbal saw Yahia Ibn Maein in a small \masjid in San'a (Yemen) writing on a piece of paper, and hides it when someone shows up. Ahmad said: do you write the hadith reported by Mu'amar through Aban through Anas, while you know that it's fabricated? Yahia said: O'Abu AbdelLlah, I write through Abdel-Razak through Mu'amar through Aban through Anas and memorize it knowing it's fabricated, so, no one can come later and say: oh, these Hadiths are reported through Thabit instead of Aban (Aban Ibn Eiash, Weak, used to hear from Anas, and also reported fabricated Hadith, and Thabit used to hear and report through Anas, but he \was an Imam and trustworthy, so, yahia was afraid that maybe someone may make a mistake and thinks that it is not Mu'mar that related these hadith but it was Thabit, so they accept it).
3. Another story, reported by Al-Zahabi, that the Khalifa Al-Rasheed was overseing an execution of a Zindeeq (repeatedly making Kufr), when the

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kafer said: how are you going to fix the over 4000 hadith which I fabricated and reported among the public? The Khalifa said:O' you do noty warry about that! We have great Imams like Ibn Al-Mubarak and Eshaq Ibn Al-Fizari who will filter and screen it like you screen the bad seeds off the good ones, then he ordered the execution to be carried out.

Part One:

Section One:

Ch 1: The meaning of "Adalah" Trustworthiness in the Hadith Terminology[18]

As mentioned before, the importance of the chain (Sanad) is the base for any critique of the Hadith.

1. Many scholars have established criteria for a person (reported) to be trustworthy. Abdullah Ibn Al-Mubarak said: It's to attent the Jama'a, not to drink Nabeez (some sort of Al-choholic based drink that was a controversial issue between the Hanafi and the rest of Ahlul Sunnah), he has no glitch in his Aqida, do not lie and has completely sounded mind.
2. "Adalah" in the Arabic Language is: to be balanced, and medium. "Allah SWT said: And so we made you a balanced nation" Al-Baqara 143.
3. It also might describe the person who carries out what is good and avoid what is bad.
4. Religiously, and as a term, Adalah describes the one who carries out his obligatory acts and avoid doing the prohibited acts. Or the person who avoids doing sins and is keen to do the righteously actions. Ibn Al-Atheer said: it's an attribute, that is built in the Fitra of the person, that pushes him/her to always have Taqwa and be on the straight path, to the extent that people automatically believe him/her. Ibn Hajar and Al-Sana'ani defined it as close to this definition.
5. There is another definition, presented by the Iraqi Scholars, which most scholars did not agree with: "to attest to Islam and not to show an obvious sin". According to this criterion, the "Unknown" Muslim are

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considered trustworthy. This definition has been totally rejected by the Scholars, as this was not the way the companions used to filter and accept Hadith from the people who reported to them. Ali Ibn Abi Taleb used to make the person swear. Omar rejected what Fatima Bint
Qais reported although she was a good Muslim, as he doubted her capability of memorizing what the Prophet ﷺ said.

6. **The Difference Between Trustworthiness of the Reporting of Hadith and Trustworthiness of the Witness**:

   Scholars differentiate between the reporter and the witness, as follows:

   a. The Witness should be a male (except in matters related to women issues) while the reporter doesn't.
   b. The Witness should be Free (not a slave) while reporter doesn't.
   c. Witnesses have to be more than one (two or four according to the case) while reporters can be one.
   d. Witness should not be related to or have any friendship/ haterage relation with the defendant, while reporters can be sons, friends of the Prophet ﷺ.
   e. The Witness should have full sight, while the reporter can be blind.

   There was a hadith reported through Saleh Ibn Hassan That the Prophet ﷺ said:" do not write knowledge axcept after those who are accepted as witnesses". This Hadith is Neglected or Left as Saleh Ibn Hassan was criticized by the Scholars that he cannot be taken as a reference

in Hadith because of his bad memorization and low precision.

Ch 2: How Scholars Pass Judgment of Trustworthiness of Reporters ?[19]

Scholars Pass Judgment of Trustworthiness on reporters through the following criteria:

1. The reporter is well known amongst scholars and seekers of knowledge (students) as Fair (Adl) and good and trustworthy. Scholars consented that it is enough that two of the Scholars of this science pass judgment on the reporter that he is Trustworthy.
2. Only one scholar passes judgment that the reporter is Trustworthy. Ibn Al-Salah and Ibn Katheer chosen this opinion and was also corrected and adopted by Al-Khateeb. They ruled that two is preferred, but one is enough, based on the condition of accepting the hadith with inly one reporter narrating it (the Hadith of the Individual – AL-Wahid).
3. The reporter is known as a knowledgeable, seeker or a student of Elm. Some scholars discussed the validity of this opinion. But mostly it is accepted as we have accepted what Al-Bukhari and Muslin reported through reporters which were not mentioned with Jarh or Tadeel, as the two Skaiks used them, and they are the scholars to be followed in being precise when it comes to trustworthiness and that they must be known as being serious in their knowledge. Such reporters are not of the

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category which some of the Iraqi scholars meant (un-known), but they are known as being seekers of knowledge and keen to spend their lives to acquire more of it.

Ch 3: Which Criteria prevents a reporter from being Trustworthy "Adl"[20]

1. **<u>Disbelieving in Islam (Kafir):</u>**

   Obviously, a kafir report would not be accepted as his animosity to Islam would make him highly suspicious in terms of lying on the prophet ﷺ to jeopardize the integrity of Islam.

2. **<u>A Child Reporter:</u>**

   If he is still yet below the age where he can recognize what he is saying, the consensus is to reject his Riwaya (up to maybe 7 years old according to some scholars).

   If he is older, scholars differ in their opinion. The majority of scholars rejects his Riwayas as he is still have no strong deterrence not to lie. They stated that the Riwaya of the sinner is rejected because the possibility of him daring to lie, and it is the same for the boy who is still not matured (teenager). The Hadith of Bukhari and others that the Prophet ﷺ said:"The pen (punishment/Takleef) is put away from three: the Sleeping person until he is awake, the young boy until he reaches puberty, and the crazy person until he is sain".
3. **<u>The Sinner Reporter:</u>**

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The definition of the sinner is the one who is does not do the obligatory Ebadat consistently and regularly and does not keep away from committing major sins or minor sins repeatedly or even do the allowed (mubah) that might wound his reputation. There is almost consensus on rejecting the Riwayah of the sinner, except the Hanafi's who said that you only may, not necessarily, accept it.

4. The Innovator's Reporter:

If the innovation is Kufr: the Riwayah is completely rejected, as it's then the Riwayah of a Kafir. However, some scholars say that not all those who say Bida'a that is Kufr are rejected, as then every sect say the other is Kafir and we end up with every body as Kafir. So, they say if the one who is kafir by the Bida'a does has it as part of his Aqida to lie, then his Riwaya can be accepted.

If the innovation is not Kufr: then scholars differ:

1. Malik, Sufian Ibn Uyayna, Younus Ibn harb and others: rejected the Riwayah of the Innovator all together. They say he becomes sinner by his Bida, so his riwayah is rejected s the sinner's Riwayah is rejected.
2. Some other scholars say if his Bida does not lead him to lie, he is known as religious and has Taqwa person, and he is

not promoting his Bida or a leader of his Mazhab, his Riwayah can be accepted.
3. Imam Al-Shafie, Ibn Abi Layla, Sufian Al-Thawri: The Riwayah is accepted evn if he is promoting his Bida or a leading figure of the

Bida as long as he does not consider lying is allowed.

4. The Riwayah of the innovator is accepted if it does not contain whatever promtes his Bida.

Whoever, as Ibn Hajar stated, the final criteria is whether the innovator is religious, trustworthy and have Taqwa or not. When we examine Bukhari hadith, we see that heaccepted Imran Ibn hattan as a reporter, while Imran was a head in Khawarij Sect. In addition, Bukhari and Muslim accepted Abdulhameed Ibn Abdulrahman while he was a leader in Irja Bida. Also, Al-Zahabi stated in "Mizan Al-Ietedal" about Iban Ibn Taglab: He is prominent Shiat, but he tells the truth. So, we take his truth and leave his Bida". Nevertheless, we have to point out that this was when the Shiat were still not 'Rafida" which means they are not the type that say that Abu Bakr and Omar and the rest of companions are kufar. Such people are completely rejected.

5. The Lier in the Day-to-Day life:

The Riwayah of the Liar is rejected even he does not lie on the prophet ﷺ. But does one lie makes him rejected? Most scholars say it does not, as this is very hard on people, as every one might lie one way or the other as long as he does not lie to the extent that he is known as a liar.

6. The lair on the prophet ﷺ:

His Riwayah is rejected altogether without any other opinion worth reporting.

7. **The Riwayah of the person who takes salary for reporting Hadith:**

There are two opinions among scholars:

r. Muhadith should not take salary for teaching as it might be a way to prolong and create hadith to take more money for it.
s. Ahmad Ibn Hanbal Hamad Ibn Salama, Abu Hatem Al-Razi among those who adopted this opinion.
t. Muhadith can take salary if he has no other work to do and he is needed by the community to teach as long as he takes the least salary to sustain his life.

Section Two

Ch 1: How Scholars Pass Judgment of Precession of Reporters ?[21]

What is Precession: It means to be careful in handling knowledge. It has two sides, one when the person hears the knowledge. The second is when the person reports it to others. Both sides has to be carried out perfectly, as if one hears something and do not understand it, or if he hears something he understands but he forgets it, he is considered Precise in delivering the Hadith. So, it has to be heard precisely and to be understood in the way it meant to mean and to be memorized totally and delivered the way it was said.

There are two types of Dhabt (Precession); The Memory and the Book.

Which one is more reliable: the memory or the book?

1. Some scholars stated that all Riwayah should be from what the Muhadith memorized as it is more reliable that it is what he really heard, if he is known as Dabit (Precise).
2. Some others said that if the Muhadith keeps a copy of what he wrote in his book and does not rely on copies other than the one he reviewed with his teacher (Mukabalah), then it can be considered as accepted as the memorized Riwayah.

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How Scholars know the reporter is Precise: if his Riwayah agrees with the Riwayah of the well known Imams in most cases than he is Dabit (Precise). But if he differs with them in many of his Riwayahs, then he can't be considered Dabit.

Ch 2: Which Criteria prevents a reporter from being Precise "Dhabit"[22]

Five factors are considered by scholars in refuting the reporters reputation as a "Dabit":

1. **Major errors:**

   If a reporter makes mistakes in Hadith that is equal or even more than the correct Hadith he reporters, then he is considered not Dabit (precise). Little mistakes due to natural human forgetting is accepted as no human can avoid it. The Prophet ﷺ said: "I am only a human like yourselves, I might remember and I might forgets".

2. **Bad Memorization:**

   Those who are known to make errors less than what they report right, but still make many mistakes are known as "bad memorizing" reporters. However, if the reporter has this feature of forgetting most of the time, then this is known as "Weak" or sometimes "irregular". But if the forgetting is only temporary, such as for being old or getting blind, then he is called "confused". This is like what happened to Judge Abi Luhaya when

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his library was burned and got older. Scholars divided the "Mixed" into three divisions:

a. Those who reported weak Hadith in some times and strong in other times such as A'arm Ibn Al-fadl who reported the Hadith of the Prophet ﷺ " No one shall have any thing (of this Dunia) so, avoid hell even with as little as a piece of date". He reported this hadith on 208H. He lost track of Hadith and become "confused" after 215H, so, his hadith after that was not accepted.
b. The second is those who have weak hadith in some places rather than others: they are divided into three: 1) a reporter who did not have his books at that place so he got confused. 2) the one who heard hadith at one place and memorized it, but he did not memorize the hadith of other people of other places. 3) The reporter who reported hadith to people of a place and they memorized it and reported it well, but other people, of other places did not.
c. The third type is those who are trustworthy but when it comes to a certain Shaik they report weak hadith, while their hadith through other shaiks are good and sound.
d. There is a forth type that some scholars mentioned, where a reporter is weak when he reporters a certain topics, such as A'asem – the famous Imam of reading, where Ibn Hajar said that he is truthful but has illusions, as he was Imam in Readings not reporting hadith.

3. **Foolishness:** There are two types:

1. Absolute Foolishness: then his Hadith is rejected.
2. limited Foolishness: such as being lenient in learning Hadith while he is not in his top shape to memorize.

4. **Massive Illusions**: where the reporter does not precisely report the hadith in all or most of his Riwayas. They are known by closely examining their Riwayah and compare it to the Riwayas of the Trustworthy and precise reporters.

5. **Contradicting the Trustworthy**: This can be categorized to two types:

a. The reporter is weak and he is contradicting the trustworthy, then his Hadith is categorized as Munkar “Bad”.
b. The reporter is trustworthy but he contradicts a more trustworthy reporter, then his Hadith is categorized as Shaz “irregular”.

Part Two

Section Three

Judging Hadith as “Fabricated (Mawdu} without examining the Isnad[23]:

The defect in Hadith can be due to a defect in the chain (Sanad) or a defect in the text (Matn) or in both. The science of Mustallah Al-Hadith was found to enable scholars to find out and extract the defected Hadith by uncovering its defect (Illah) in both the Sanad and the Matn. In the Sanad (chain), scholars categorized the Hadith according to some established and defined criteria of classification. The main three categories are:

a. Saheh (and Hasan) – Correct and Good
b. Da’ief (Weak) – which is divided into many types:
c. Fabricated

Scholars have established rules and precise criteria to extract the Fabricated Hadith even without looking into its chain of narration. Some of these rules are:

1. Poor linguistics and weak Arabic vocabulary.
2. Reporting something which defies the basic fundamental logical rules, which there are consensus among humans that its not acceptable.

One of the best books written on this subject is “Al-Manar Al-Muneef” – The gracious Minaret, by Ibn Al-Qayem.

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Some signs of Fabrication:

1. The reporter reports his own birth date that is after the death of his Shaik (predecessor in the chain which he says he heard it from).

2. The reporter is known as a liar.
3. The reporter confesses his lies, such as those who confessed that they fabricated hadith for Suras of The Quran to make people more willing to read It.
4. If the Hadith is not found in the books of the Shaik which the Liar says he heard it from and no one of his students says that he heard that Hadith from the Shaik.
5. The text contradicts the Quran such as "no one who is born in Zina shall enter paradise", it contradicts the A'aya "No bad dead shall be a carried for another bad dead".
6. The hadith contradicts another proven Correct Sunnah, such as the Hadith of "the age of Dunia is seven thousand years" which contradicts the Correct Hadith of "No one knows when the day of judgment shall take place, except Allah".
7. Any text that gives the right of Khilafa to Ali Ibn Abi Taleb as it's the consensus of the Ummahj that the Prophet ﷺ did not leave any recommendation about who should be the Khalifa after him.
8. If the Text contradicts definite historical facts, such as the Hadith that the Prophet ﷺ took a "Bath" Hammam (in the public Baths), as there were no such establishments in his time ﷺ.
9. Giving a lot of Thawab for small act, such as what was reported that "who ever prayers the Duha shall get the thawab of seventy prophets".

10. Giving too much punishment for minor sins such as "if some one looked into some body's house, he will go to hill forever.
11. Signs of bad or good acts that are unreasonable, such as "if the person sneezes when he talks, it's a sign of being truthful"!
12. It carries meaning that is false (Batil) such as "If Allah is angry He reveals the Wahy in Arabic and if He is happy He reveals the Wahy in Persian!"

Scholars have pointed out that there are some subjects where no Hadith is correct; such as:

1. Any Hadith about the Roaster.
2. Any Hadith that mentions A'isha by "Humaiyra".
3. Any Hadith that talks about beautiful faces, and that it's good to look at.
4. Any Hadith that mentions the mind "Aql".
5. Any Hadith in d the Turkish people.
6. Hadith in d the Ethiopian and Sudanese.
7. Any Hadith about fasting the middle of the month of Shaban.
8. All Hadith about putting "Kuhl" – eye liner – in the day of A'ashora.
9. Any Hadith in fasting in Rajab and praying special prayers in some nights of it is fabricated.
10. All Hadith about the advantage of being single.

Part Three

Section 1

False accusations of the Mustashreqeen (Eaternized) in regards of the lack of criticism of the Text (Matn) of Hadith by the Muhadetheen[24]

Istishraq & Mustashreqoun الإستشراق والمستشرقون:

Istishraq: The term means the study of the Eastern civilization and life styles. However, linguistically it means "Easternizing". It actually signifies a name describes those Western figures that were committed to their Western civilization and Christine religion and Judaism, but lived in the East and learned Arabic language and every thing about Islam. They carried all the hatred for Islam and Muslims, and inject it in all and every study they did about our culture, our people and our religion. The Western civilization was starting the renaissance process after centuries of ignorance and civilization slump. In the mean time, the Islamic civilization was going the opposite direction. After centuries of flourishing and prosperity, it went into a slow down mode, for different reasons. The West knew that, with the Islamic world, military confrontation is not the solution. They learned the lesson from the Crusaders. They realized that intellectual and cultural influence would be more effective in destroying the Islamic front that threatened their existence for centuries. They also realized that a renaissance movement that took place within the Islamic world to regain its strength and to re-establish the falling

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civilization. Five of the great people in the East led this movement at that time[25]:

1. **Al-Baghdadi** (1620-1683), in Egypt, was a leader in returning the Ummah to the having the correct sense of the Arabic language.
2. **Al-Jabarti Sr**., (1698-1774), in Egypt, was a great Faqeeh and math and biology sciences. It is recorded that many European students came to learn, at his place, in many fields such as Geometry, and science.
3. **Mohammed Ibn Abdul Wahab** (1703 – 1792), in the Arab peninsula, was a great Sunnah Scholar were he rejuvenated the Islamic Aquda as it was first revealed to Mohammed ﷺ.
4. **Al-Murtada Al-Zubaidi** (1732-1790) in India and Egypt, as great scholar in Islamic studies and Arabic Language.
5. **Al-Shawkani** (1760-1834) in Yemen, as a great Mujtahed in the Fiqh (Jurisprudence).

The West did not like this movement. The new confrontation started according to some scholars, as early as the seventeenth century. Some other scholars say it started in the wake of the Crusade. Schools were established to translate many of the Arabic books and manuscripts to the Latin language. It was like a reversed process to what happened in the time of the start of the Islamic civilization, were Muslims embarked in a massive effort to translate the Greek and Roman books to the Arabic language. However, the main mask under which the Istshraq invaded the Islamic world was "Trading". Traders came to the East. They settled, learned lived and hated the way Muslims live. However, they brought with them many of those

[25] "Al-Mutanabi", Mahmoud Shaker, Pxxx

who are more interested in the academic side of the Islamic civilization. France was a leader in the Istishraq effort, as Napoleon Bonaparte led the French mission to invade Egypt and Syria at the beginning of the 19th century. It's ironic to know that the person who inspired Napoleon to invade the East was the Philosopher Leibniz, who was specialized in the Eastern studies. Under the veil of introducing the Islamic world to the new emerging civilization, Studies were conducted and books were written to change the way Muslims see their religion and their culture. The attack was on many fields:

Language اللغة: They tried to make an issue of the Classical Arabic vs. the Slang. They promoted the idea of dumping the classical Arabic as its not copping with the modern life and that it's not capable to come up with new words and expressions. Of course, the idea was to

make the sense of the Arabic language weaker amongst the native Arabic speakers, to distant them from the Quran.

History التاريخ: They tried to paint a picture of our history that is full of blood and atrocities, with no reference to the glowing and honorable eras in our history, which no other people have. We do not pretend that throughout the history of fourteen centuries, full of prosperity, wars, expansion beyond belief, and the always-ambitious human souls, there were incidents that went completely against Islam. But, we, as Muslims, blame the people, not the religion. The Mustashriqeen used the same approach that was used by the Shiat to put down the companions generation

and hence to build suspicion around what ever the following history says.

Aqida العقيدة: The main goal of the Mustashriqeen was to make Muslims doubt their own Aqida,, and, if this is unattainable, to make them see it in a completely distracted and deformed way, as was happened with the Christian beliefs by the Jews. The, of course, couldn't attack the authenticity of the Quran, so they started to attack the Sunnah, represented by Hadith of the prophet ﷺ. They realized that if they succeed to cast douts on its authenticity, Muslims will lose the second pillar of their Aqida, and the main source of Shariat explanation. The Mustashriqeen, again, followed the pass of the Shiat. They attacked the pillars of Hadith narration, such as Aisha and Abu Hurayra. They also, attacked the ways of Hadith collection and the methodology of Hadith scrutinizing.

The most famous, and most dangerous, Mustashreqeen

1. ***Goldziher*** (1850-1921): A Jew, born Hungarian, studied Eastern languages in Berlin, Vienna and Budapest, and traveled to Syria then to Egypt to study in Azhar. He studied many of the fundamental and original text books in Islamic studies, but he always carried a poisoned heart against Islam. His book "Lectures in Islam" and 'Islamic Studies" were the Bible of many Mustashreqeen. He is one of the Editors of the Islamic Encyclopedia.

2. ***Joseph Schacht*:** Was a Professor of Islamic Studies in Oxford University of the UK, and a Professor in the University of Algeria 1948. He produced many books about Islam, which carries a lot of false accusations. He followed his

boss; *Goldziher*, in his methodology of attacking Islam in his famous book "The Origin of Mohammadian Jurisprudence", where he claimed that there not even one Hadith that we can claim as correct! He was the master of the systematic attack on Hadith by claiming it's all corrupted and incorrect.

3. ***D.S Margolioth*:** (1858-1940): Jewish from the UK. He was known with his bitter hatred to Islam. He was Professor of the Arabic Language in Oxford, UK, and was elected as a member of the Arabic Language and scientific league of Damascus. He has many claims against Islam such as the claim that the Quranic story about the Prophet *Ibrahim* (ﷺ) and his trip to *Mekka* with *Ismail* was only inspired and promoted by the Prophet *Mohammed* ﷺ in the Quran because the Prophet ﷺ wanted to gain the Jewish community in Medina to his side, so he falsified this story to convince them that Muslims Arabs and Jewish are cousins! This very story was later published by one of the prominent secular writers in the modern times; Dr. *Taha Husian* of Egypt, as he was one of the humble students of the Mustashriqeen. *Taha Husian* was refuted as a Muslim in a fatwa by Azhar and was declared as a kafir after he published his book under the title of "The Jahily (before Islam) Poems". *Taha Husian* never mentioned his master, *Margolioth* as the source of his Kuf to take all the credit for it! Subhan Allah!

4. ***H.A.D. Jibb*** (1895-1965): another British prominent Mustashriq, born in Egypt, and succeeded *Margolios* in Oxford University and being a member of the Arabic Language and scientific league of Damascus and the league of the

Arabic Language in Egypt. He is also one of the Editors of the Islamic Encyclopedia! He promoted the idea that Islam is merely the same old beliefs of Jahilyah with some superficial modifications to the rituals, as Muhammed [ﷺ] extracted the religion from the Christian heritage and even the Buddhism.

5. ***S.M. Zweimer***: He was leader in the Christian mercenaries to the Islamic world. He promoted the idea of having an international Mercenary's conference in the Islamic countries for all Protestant Christian mercenaries. It was actually held in Egypt 1906. Americans recognized his work to spread Christianity and destroy Islam in the Arab countries by establishing a grant carries his name for those who are specialized in mercenary activities in the East.

Nowadays, the centers of Istishraq are spread over the European and American universities under the name of "the Department of Islamic and Arabic Studies". The heads of such departments are utterly ignorant of Islam and barely speak the Arabic Language. They prey on those Muslims who have weak Aqida and have tendencies to revolt against Islam, such as Taha Husain, or those who have bida'a in their Aqida due to lack of understanding Islam either because of the environment or because they converted to Islam through the wrong understanding such as Hamza Yusuf, the person who used to lecture about Islam (or Sofism according to him!) in the Department of Islamic Studies in Stanford University. How on earth, In the name of Merciful God, an enemy of Islam, who only learned the Arabic language through lessons for one hour/week for a year (52 Hours!), and have such hatred to this religion, can be a supervisor to a Doctorate Degree in Islamic or Arabic studies! That is why the

graduates of such departments have always shown, not only a week understanding of Shariat and Islamic subjects, but also a great tendency of revulsion to Islamic idea, especially to Hadith. There are many living examples of such models in the West that we can identify among Muslims.

Istishraq Methodology in Refuting the Authenticity of Hadith[26]

1. Following the pass of Mutazilah in advancing the "Aql" (Intellectual Capacity/Logic) over Shariat.
2. Following Mutazillah, and all other Bidaa people for that matter, in depending on the Weak and irregular Hadith, The main sources they depend on are books such as Al-Waqidy or The book of Aghani (songs) by Al-Asfahani the Shiat.
3. Depending on a reversed logic in their studies such as the Mustashriq Kitani did when studied the life of the prophet ﷺ, as he used to determine the concept and then go back to the history of the prophet ﷺ and try to find what might substantiate it.
4. Following the Shiat in putting down the Companions and hence the Hadith that were transmitted through them.
5. Depending on the Books of Fiqh and Sira to extract and judge hadith, while hadith should be looked for in the books of Hadith such as Al-Bukhari, Muslim, Al-termizi and the rest of the Hadith refrence books.
6. Claiming that correct hadith is mixed with the fabricated in a way that is impossible to filter it out. Because of their own beliefs and hatred for Islam, they refused, to accept the accurate methodology that has put Muslim scholars to extract, scrutinize and filter the

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correct sayings of the life and sayings of a human being.

An example of their lies is what Golgziher claimed about the Hadith iof the Prophet ﷺ"whoever lie on me, should prepare himself for his position in hellfire", that this Hadith is fabricated by those who wanted to promote one party over the other in the fight between Ali and Mu'awya!. He forgot that he reported that the hadith is narrated through over eighty chains, some of which go back to Osman Ibn Affan, before the Fitna Time.

<u>Section Two</u>

False Claims of those who refuted Sunnah [18]

Sects of the second century, which were involved in Refusing Sunnah (see in Sects):

Al-Khawarej
Al-Mutazala

What we have studied of the effort of the Muhadetheen, has shown that the basis on which the Orientalists established their claim is false. It is clear that:

1. Sunnah is the second source of Islamic Laws.
2. The Prophet ﷺ was much more than a “mail man” who just delivers the message without explaining it to his followers.

This Fitna was reborn in the Nineteenth and Twentieth century in the Middle East and in the Indian Peninsula.

The Middle East[27]*:*

1. **Tawfeeq Sidqi**: published articles in Al-Manar about the subject.
2. **Ahmad Amin**: He promoted the Mutazalah ideas in respecting “Aql” and criticized the Muhadetheen methodology.
3. **Mahmoud Abu Rayah**: The worst of all, he published a book called “Lights on the Sunnah of Muhammed (ﷺ), where he attached every thing related to the Sunnah science including the companions, especially Abu Hurayrah, as a

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symbol of Hadith reporters. Alhamdulillah, many scholars replied with graet books such as Dr. Mustafa Al-Siba’aie (Al-Sunnah and its position in Islamic Shariat), which is one of the best books ever written in the subject, and The Position of Sunnah in In Islamic Shariat by Abu Al-A’ala Al-Maududi, the great scholar and Da’eia.

The Indian Peninsula[28]

1. Sir (!!) Sayed Ahmad Khan (1817-1897 in Delhi), where he started by refusing the “Hidden” Gaieb. Then he moved to refuse the whole sunnah including the Jin and claimed that the words of hadith are actually the words of the reporters.
2. Shirag Ali substantiated Sir Sayed ideas and claimed that there are only very few hadith that are correct.
3. Ahmad Al-Deen Al-Amr tusri, then Aslam Jeraj Buri. Then the head of this Dalalah (Deviance from the right) Shoudri Gholam Ahmad Barweez.
   They all claimed that Sunnah can not be a proof of Shariat, and the only proof (Daleel) is the Quran.
4. Abdullah Jakr and Muhebul Haq A’abadi: In 1902, they started the movement of “People of the Quran” where they refuted and refused the Sunnah altogether.

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The movement moved to Pakistan and took Lahour as a center for its activities. Among those sects who belogs to such belief:

1. **Ahlul Zikr and Al-Quran**: Muhamed Ali Rasuol
2. **The Muslim Nation** (Ummah): Khawaja Ahmad Al-deen Al-Amrtsri 1947, they issue a magazine called Faydul-Islam..
3. **Movement of Development of Human race**: In Lahour.
4. **The Movement of Rising of Islam**. The most active of these organizations. They are now less active because of the Kufr Fatwa, which the scholars of Pakistan issued against their ideas.

تم بحمد الله تعالى

Refernce Books:

1. Al-Bukhari

2. Muslim
3. Mu'wataa Malik
4. Sunan Al-Nisa'ie
5. Ibn Majah
6. Sunan Abu Dawood
7. Mustadrak Alhakem
8. Tayseer Mustalah Al-Hadeeth[29] – Dr Mahmoud Altahhan – 1 Vol.
9. Tadreeb Al-Rawi – Alhafez Al-Suiouti, 2 Vols.
10. Ma'arifat Ulum Alhadith, Alhakem.
11. Al-Baeth Al-Hatheeth – Ahmad Shaker, 1 Vol.
12. Al-Taqyeed Wal-Eidah on Mukademat Ibn Al-salah – Al-Hafez Al-Iraqi, 1 Vol.
13. Ihtimam Al-Muhadetheen – Dr Mohamed Luqman Al-salafi, 1 Vol.

ملحـق Appendix

أمثلة مساعدة في مصطلح الحديث

[29] This book is indebted to Dr Al-Tahhan as the section on Terminology of Hadith has followed his book in the way it is structured and the examples used.

Extra Examples of Mustalah

Al-Mu’alal:المعلل

Types of Mu’alal Hadith: هناك أنواع عديدة من الحديث المعلل منها:

1. أن يكون السند صحيح ظاهراً، ولكن فيه من لا يعرف بالسماع ممن روى عنه:

موسى بن عقبة عن سهيل بن أبي صالح عن أبيه عن أبي هريرة عن النبي صلى الله عليه وسلم قال: من جلس مجلسا فكثر فيه لغطه فقال قبل أن يقوم: سبحانك اللهم وبحمدك لا إله إلا انت استغفرك وأتوب اليك إلا غفر له ما كان في مجلسه ذلك" قال البخاري: لا يذكر لموسى بن عقبة سماع من سهيل.

1. The Sanad is Sahih externally; however, a reporter in the chain is known that he did not hear from the person who he reported the Hadith from:

Musa Ibn Uqba An Suhail Ibn Abi Saleh An his father An Abi Hurayra elevated: whoever sit in a group where nonsense is being committed and said before leaving the gathering: Subhanak, there is no God but you, I ask you forgiveness and repeant to you, he will be forgiven before he leaves the gathering”. Al-Bukhari said Musa did not hear from Suhail.

2. أن يروى الحديث مرسلا من وجه رواه الحفاظ، وبسند من وجه ظاهره الصحة:

قبيصة بن عقبة عن سفيان عن خالد الحذّاء وعاصم عن أبي قلابة عن أنس مرفوعا: "أرحم أمتي أبو بكر وأشدهم في الله عمر...الحديث" روى خالد الحذّاء عن قلابة مرسلا ورويّ مرفوعا عن قتادة عن أنس.

2. The Hadith is reported as Mursal in one Riwayah that is preserved and substantiated by Hufaz, and as Musnad in another Riwayah that appears to be sahih:

Qubaisa Ibn Uqbah An Sufian An Khaled Al-Hathaie and A’asem, An Abi Qulabah An Anas: “the most merciful in my Umat is Abu Bakr and the most firm in

Allah’s rights is Omar…” Khaled Al- Hathaie reported it Mursal from Qulabah to the Prophet ﷺ, and it was also reported as Marfoie thru Qatadah An Anas.

3. ما يرويه أهل بلد عن أهل بلد آخر كرواية المدنيين عن الكوفيين، مع أنه محفوظ عن صحابي:

حديث اسرائيل عن أبي اسحاق عن أبي المغيرة عن حذيفة قال كان في لساني ذرب على أهلي لم أعده على غيره فذكرت ذلك للنبي صلى الله عليه وسلم قال أين أنت من الإستغفار يا حذيفة إني لأستغفر الله كل يوم مائة مرة وأتوب اليه". رواه أحمد في مسند الأنصار، اسرائيل ثقة وأبي المغيرة مجهول، وأسنده حماد بن زيد عن ثابت البناني عن أبي بردة عن أبيه وهو صحيح ثابنت في صحيح مسلم.

3. What is reported by a people of a town An people of another town and they flip, and the Hadith is preserved thru a companion:

Israel An Abi Isaaq An Abi Al-Mughirah An Huthaifah said: that there was a bad habit of mine in talking to my family, but not to any one else, so I told it to the Prophet ﷺ, so he said: where are you from making Istighfar Huthaifah…” Ahmad reported it in the Musnad, and Abu Al-Mughirah is unknown, so the Hadith is weak, however, Hamad Ibn Zaid has reported it thru Thabet Al-Banani An his father An Abi Bardah An his father, and it is sahih.

4. أن يكون محفوظا عن صحابي ويروى عن تابعي على أنه سمعه من النبي صلى الله عليه وسلم:

زهير بن محمد عن عثمان بن سليمان عن أبيه: "أنه سمع رسول الله صلى الله عليه وسلم يقرأ في المغرب بالطور". عثمان هو ابن أبي سليمان، وسليمان لم يسمع من رسول الله صلى الله عليه وسلم، وسليمان سمعه من نافع بن جبير بن مطعم عن أبيه، وهي الرواية الصحيحة ثابتة عن جبير في الصحيحين.

4. Hadith that is reported thru a companion, but it was reported thru a companion and was said that he heard it from the Prophet ﷺ:

Zuhair Ibn Mohamed An Uthman Ibn Suliman An his father: that he heard the Prophet ﷺ reads the Al-Tur verse in Mugharib prayer". Uthaman's name is Ibn Abi SUliman, and Suliman never heard from the Prophet ﷺ and usliman has heard the Hadith from Nafie Ibn Jubair Ibn Mutaam An his father, and it's a sahih Riwayah.

5. أن يروى بالعنعنة ويسقط منه رجل، وهو محفوظ من طريق آخر:

حديث يونس عن ابن شهاب عن علي بن الحسين عن رجال من الأنصار أنهم كانوا مع رسول الله صلى الله عليه وسلم ذات ليلة فرمى بنجم فاستنار.. الحديث" رواه مسلم والترمذي وأحمد عن الزهري، وعلته أن يونس أسقط ابن عباس.

5. To be reported thru An-Ana (عن-عن) and a reporter drops in the middle, however, the Hadith is preserved thru another Isnad (chain):

Younus An Ibn Shihab An Ali Ibn Al-Husain An men of Al-Ansar that one night, while they were with sitting with the Prophet ﷺ, a star fall from the sky…" Muslim and Termizie and Ahmad thru Al-Zuharie. Its Illah is that Younus dropped Ibn Abbas.

6. أن يختلف على رجل في تسمية شيخه:

حديث رواه ابي داود عن سفيان الثوري (إمام ثقة) عن الحجاج بن فرافصة (صدوق) عن رجل (مجهول) عن ابي سلمة (ثقة) عن ابي هريرة أن الرسول صلى الله عليه وسلم قال "المؤمن غرٌّ كريم والفاجر خبّ لئيم".

6. A man is not properly named in the chain within a correct chain of men:

The hadith of Abi Dawood An Sufian Al-Thawri (Imam "Thiqah" trustworthy) An Al-Hajaj Ibn Arfasah (trustworthy) An a man (unknown) An Abi Usama

(trustworthy) An Abi Huraiyra the the Prophet ﷺ siad: "the beleiver is easy going "with beleivers" and generous, and the crock is a twisted lier". The unknown man made an Illah for the Hadith.

7. أن يروي الراوي عن شخص عاصره عدة أحاديث ولكنه لم يرو عنه أحاديث محددة، فيُعتقد أنه رواها بدون واسطة:

ما رواه أحمد في المسند عن يحي بن أبي كثير عن أنس "أن النبي صلى الله عليه وسلم كان إذا أفطر عند أهل بيت قال أفطر عندكم الصائمون..الحديث" يحي بن أبي كثير لم يسمعه من أنس وقد رواه يحي بقوله حُدثت عن أنس.

7. A person reports An another who lived in the same era and reported Hadiths thru that peson, so, some think he reported that specific Hadith:

Ahmad reported in Al-Musnad An Yahia Ibn Abi Khather An Anas 'Whenever the Prophet ﷺ had Iftar in a house hold, he used to say: May the Fastings have break their fast with you,…" Yahia Ibn Abi Khather did not hear it from Anas and Yahia reported it by saying "I was told that Anas…".

8. أن يروى الحديث مرفوعا وموقوفا بنفس الإسناد:

حديث أبي فروة يزيد بن محمد ثنا أبي عن أبيه عن الأعمش عن أبي سفيان عن جابر: "من ضحك في صلاته يعيد الصلاة ولا يعيد الوضوء" وروى وكيع عن الأعمش عن أبي سفيان قال "سُئل جابر فقال.."

8. The Hadith is reported connected and stopped in the same time:

Abi Farwa hadathana thru his father An Al-A'amash An Abi Sufian An jaber: "whoever laugh in his prayer, so he has to repeat the prayer but not the Wadu".. It

was also reported thru Wakie An Abi Sufian that Jabar was asked about it and he said…".

Sahih (on its own) :الصحيح لذاته

البخاري قال حدثنا عبد الله بن يوسف (ثقة ثبت) قال أخبرنا مالك (أثبت الناس بعد التابعين) عن ابن شهاب الزهري (أعلم الناس وأثبتهم) عن محمد بن جبير بن مطعم (ثبت ثقة) عن أبيه (صحابي) قال :" سمعت رسول الله صلى الله عليه وسلم قرأ في المغرب بالطور". متصل السند بلا شذوذ ولا علة، ولا بأس بعنعنة مالك إذ أنهم لا يدلسون.

Al-Boukhari said Hadathana (told us) Abdul Allah Ibn Yousuf (trustworthy precise) said Malik (The most trustworthy and precise) told us, An Ibn Shihab Al-Zouhari (the most trustworthy and precies) An Mohamed Ibn Jubair Ibn Mutaam (Trustworthy and precise) An his father (companion): that the Prophet ﷺ has read the Tur surah in Al-Maghrib prayer". The An-Ana of malik is ok as all the reporters before him does not do Tadlees (pretension of hearing from someone).

Stopped :الموقوف

1. **قول الصحابي**: كنا نفعل أو نقول فإذا لم ينسبه لزمن رسول الله صلى الله عليه وسلم فليس بمرفوع، وإن قال على زمن رسول الله صلى الله عليه وسلم كان مرفوعاً. حديث المغيرة بن شعبة "كان أصحاب رسول الله صلى الله عليه وسلم يقرعون بابه بلأظلفير" وهو مقطوع لفظا ومرفوع معنى لأن رسول الله صلى الله عليه وسلم إطلع على فعلهم وأقره.

1. The companion says that "we used to do so or say so.." if he says at "at the time of the Prophet ﷺ, it is considered Marfoua (lifted) but if not, it is considered Maqtou. Hadith Al-Mughia Ibn Shouba that the companions of the Prophet ﷺ used to nock his door with their finger nails. It is considered Maghtou (cut) by the text, but is Marfou by the meaning as it is obvious that the Prophet ﷺ knew what they do and consent to it.

2. قول الصحابي: أُمرنا بكذا أو نهينا عن كذا فهو من قبيل المرفوع ، كما في قول أنس: أُمر بلال أن يشفع الآذان، ولا فرق بين أن يقول ذلك في زمن الرسول صلى الله عليه وسلم أو بعده.

2. The companion says "we were instructed to do so..or prohepited from doing so and so...." It is a Marfoue (lifted) hadith no matterit was said at the time of the Prophet ﷺ or not, such as Anas said that Bilal was instructed to repeat the Azan three times.

3. **تفسير الصحابي**: إذا كان في آيات تتعلق بمغيبات أو أسباب نزول فهي من قبيل المسند، وإلا فهي من قول الصحابي، مثل قول جابر بن عبد الله: كانت اليهود تقول من أتى إمرأة في دبرها جاء الولد أحول، فأنزل الله آية "نساؤكم حرث لكم..." الآية البقرة 223.

3. Tafseer of Comapions: if it sis about an unknown, beyond the knowledge of humans (Ghaieb) then it si considered Marfou or Musnad. Such as Jaber Ibn Abdellah says that the jews used to say that if a husband had it with his wife while she is on her back the child will be cross eyed, so the ayat of "Your wives as a telth onto you, so approach your tilth when or how you wish…" Al-Baqarah 223. "This has nothing to do with the prohibition of getting to the wife in the back entry, as instructed by the Prophet ﷺ".

Cut :المقطوع**

Cut is the hadith where the Sanad (chain) is stopped at the level of the follower.

وهو الموقوف على التابعي

وآخر دعوانا أن الحمد لله رب العالمين

Appendix A

Dictionary of Hadith

Abrogate	Nasikh	الناسخ
Abrogated	Mansoukh	المنسوخ
broken	Munqati	المنقطع
by-name	Kunyah	الكنية
concealed	Mudallas	المدلس
consecutive	Mutawatter	المتواتر
consideration	I'tibar	إعتبار
continuous	Muttasil	المتصل
correct	Sahih	الصحيح
defective	Ma'lul	المعلول
denounced	Munkar	المنكر
differed	Mukhtalaf	المختلف
Elevated	Marfu	المعروف
fabricated, forged	Maudu	الموضوع
famous	Mashhur	المشهور
follow ups	Mutaba'ahat	المتابعات
good	Hasan	الحسن
hanging	Mu'allaq	المعلق
He informed us	Akhbarana	أخبرنا
He narrated to us	Hadathana	حدثنا
hurried	Mursal	المرسل
I heard	Samitu	سمعت
interpolated	Mudraj	المدرج
irregular	Shath	الشاذ
Israelite traditions	Israiliat	اسرائيليات

known	Ma’rouf	المعروف
left	Matruk	المتروك
nicknames	Alqab	ألقاب
on the authority of	An	عن
one with less reporters	Higher Isnad	إسناد عالي
one with more reporters	Lower Isnad	إسناد نازل
perplexing	Mu’del	المعضل
rare – strong	Aziz	العزيز
reversed	Maqlub	المقلوب
scarce	Gharib	الغريب
settled	Muhaqam	المحكم
severed	Maqtu	المقطوع
single,isolated	Aha’ad	آحــاد
skaky	Mudtarib	المضطرب
stopped	Mauquf	الموقوف
supported	Musnad	المسند
Telling a Hadith	Riwaya	الرواية
uniformly linked	Mussalsal	المسلسل
weak	Daif	الضعيف
with a reversed letter in a word	Musahaf	المصحـف
witnesses	Shawahid	الشواهد

Dictionary of Hadith

Aha’ad	single – isolated
Akhbarana	He informed us
Alqab	nicknames
An	on the authority of
Aziz	rare – strong
Daif	weak
Gharib	scarce
Hadathana	He narrated to us
Hasan	good
Higher Isnad	one with less reporters
I’tibar	consideration
Israiliat	Israelite traditions
Kunyah	by-name
Lower Isnad	one with more reporters
Ma’lul	defective
Ma’rouf	known
Mansoukh	Abrogated
Maqlub	reversed
Maqtu	severed
Marfu	Elevated
Mashhur	famous
Matruk	left
Maudu	fabricated, forged
Mauquf	stopped
Mu’allaq	hanging
Mu’del	perplexing
Mudallas	concealed

Mudraj	interpolated
Mudtarib	skaky
Muhaqam	settled
Mukhtalaf	differed
Munkar	denounced
Munqati	broken
Mursal	hurried
Musahaf	with a reversed letter in a word
Musnad	supported
Mussalsal	uniformly linked
Mutaba'ahat	follow ups
Mutawatter	consecutive
Muttasil	continuous
Nasikh	Abrogate
Riwaya	Telling a Hadith
Sahih	correct
Samitu	I heard
Shath	irregular
Shawahid	witnesses

About the Composer:

For the past 35 years, Dr. Tariq Abdelhaleem has been active in the field of Islamic Da'wa in the Middle East, Europe and North America. He authored and co-authored a number of books on Islamic Creed, Sects and Principles of Jurisprudence. His works are widely recognized and accepted within the community of scholars. His book "الجواب المفيد في حكم جاهل التوحيد" *1978*, (The Useful Answer to Ruling on Those Who Are Ignorant of Tawheed) was published in the collection of "عقيدة الموحدين" (The Creed of Al-Muwahedeen, Book #13) in *1991/1411H* in Saudi Arabia, which was prefaced by Imam Abdul Aziz Bin Baaz. Dr. Abdelhaleem is a frequent writer in a number of respected Islamic periodicals in the Middle East. He has many papers and articles published about contemporary issues that affect the thought and shape the reality of the Muslim Ummah.